JAINISM
AND BIHAR

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JAINISM IN BIHAR

WITH

FOREWORD BY SRI SRI PRAKASA

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Government of Bihar

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Parasnath Temple at the highest point of the Hills

[Courtesy—P. R. D., Bihar.

Foreword

It so happened that I went to Sitakund in the Monghyr district of Bihar last March to set up a tablet there in memory of my ancestor Sah Manohar Das—seventh in direct ascent from me—who had visited the place in the early years of the nineteenth century ; had renovated the tank and constructed a temple on the spot. My good and esteemed friend Dr. Sri Krishna Sinha, Chief Minister of Bihar, was kind enough to come down to unveil the same. It was then that I had the pleasure of meeting Mr. P. C. Roy Choudhury, Special Officer in charge of rewriting the District Gazetteers under the Government of Bihar for the first time. I had however already reason to be grateful to him for having found out various details pertaining to the tank ; the visit of Sah Manohar Das to the place a century and a half back ; and the work that he did there in a spirit of pure philanthropy. It was due, in no small measure, to the kind assistance of Mr. Roy Choudhury that the function was made possible and given official sanction and recognition.

It is indeed an honour that he has done me by now asking me to write a foreword to his valuable brochure on Jainism in Bihar. I feel hesitant to do

so because of my ignorance of the great religion of Jainism, on the one hand, and my own very close contacts with Bihar, on the other. Bihar has been the centre of our ancient history for centuries. It has been the birth place, and has served as a stage for the activities of great heroes in every department of human endeavour—art, science, literature, philosophy, religion, statesmanship and war. It is also blessed with very valuable natural resources and a kindly, simple and hospitable people. If today it is one of the most important States of our Union, there is nothing to be wondered at. I am therefore particularly happy that Mr. Roy Choudhury has, by his researches embodied in this book, given additional reason for the recognition of the greatness of Bihar by telling us of its close and intimate association with the Jain religion and the beautiful architecture that gives material expression to it. The temple on the Paras Nath Hill was already far-famed, but we find in this book how Jain antiquities are available in most of the districts of Bihar, showing how widely the faith had spread in the area, and what a strong hold it has had on the hearts of the people there. The book will come as a revelation to many in the State itself who were unaware of the wealth that lay around them. This is a matter of pride not only to those who follow the Jain faith, not only to the State of Bihar, but to the whole country. We have all reason to be grateful to Mr. Roy

Choudhury for making this knowledge available to us in such very simple and easily intelligible form.

Because of the common belief in the great fundamental doctrines of karma and re-incarnation by all the great faiths of Jainism, Buddhism, and what is known as Hinduism, which should really be known as *vaidika*, *manava*, *sanatana*, or what describes it best, *varnashrama dharma*—to the lay mind they strike as one and the same. Hinduism being traditionally regarded as the oldest, Jainism and Buddhism are taken as streams that have flowed from the common source. We can, with justification, say this of Buddhism for, from all accounts, Lord Buddha stood out pre-eminently for protest against the many rites and ceremonies, customs and manners that had crept into the Hindu faith of his times, by whatever name it might have been called then. He evolved a new faith based undoubtedly on all the old principles and main lines of thought. Many centuries later various revolts of a social, political and spiritual nature drove the religion out of the land of its birth even though the great name of its founder is daily uttered by a million mouths from end to end of the land, as people, in their religious observances, describe the present age as that of *Bauddhavatara.*

Buddha himself is eternally embodied in our thought and scriptures as the ninth incarnation of

Godhead that came to save mankind. The Jain religion, however, can legitimately be traced to a different source; and in the minds of many, it is regarded as a more ancient faith than the one that is known as Hinduism. I am not competent enough to judge; but as Hindus and Jains have mixed up socially, and as both observe the same castes and divide themselves up in the selfsame *gotras*, and as apart from a few details, their domestic life is alike, there have always been inter-marriages among them; and thus Hindus and Jains have always been associated in the population as one people; the Jains with their twenty-four *Thirthankars* and sects of Swetambaras and Digambaras, and the Hindus with their ten *avataras* and endless creeds, have always had a common social life without any clashes or conflicts; and so it has never occurred to themselves and any one else to regard them as separate religious entities. In a country where even small groups tend to live in watertight compartments, the way Hindus and Jains have lived together, is a most pleasing and helpful feature of the variegated texture of our national life.

The Jains are known for their intense attachment to the doctrine of *ahimsa* (harmlessness) which they follow as conscientiously as possible in their daily lives. Jains are seen in two main categories ; one, as businessmen who prosper in their trade ; and Sadhus who deny themselves almost every physical comfort and live hard lives of

very great piety and renunciation. There are bound to be Jains like Hindus of other types as well, but they are certainly not visible very much on the surface. It is always a delight to meet Jain Sadhus and listen to their discourses. It is also a pleasant feature of a Jain householder that he is very charitable and if he makes money on the one hand, he spends it lavishly on the other, for helping his fellowmen in various ways.

The Jains have also raised the most beautiful of temples at almost impossible places ; and for these they have spent their money like water so that the emblems of their faith may stand for all time at all places, as proofs of their intense devotion and their open-hearted generosity. On high mountain tops, here, there and everywhere, we see these great and beautiful structures of marble, even if marble had to be dragged from distant places to make this possible. In this book of Mr. Roy Choudhury, the reader will find Jainism and the achievements of the followers of the faith studied in varied facets ; and those who belong to Bihar will be particularly delighted to find that unknown to them, so many antiquities, representative of the great religion exist in various districts of their State.

The great characteristic of Independence is that people are thrown on their own resources, and become particularly conscious of the legacy of

their past. They start studying the achievements of their ancestors with legitimate pride, and take inspiration from them for the building up of a richer future. Since we came to our own nine years ago, we see on all sides a tremendous upsurge of mental effort to know our own past which we had neglected ; and, if today Mr. Roy Choudhury's work had been made possible, it is because of such feelings that animate both him and those who have encouraged and helped him in his work. We should be duly thankful to them all.

I cannot, however, close without paying my own tribute of gratitude and admiration to European scholars who did so much to resuscitate our own past for us, and who really went further than we did and spoke to us of our own glories of long ago when we were asleep and indifferent. It is they who helped us to appreciate true values and derive inspiration from the ancestors and their times that we ourselves had forgotten. In fact, Mr. Roy Choudhury himself has quoted extensively from the works of European writers of the earlier days. We must not in the flush of our new-found freedom forget those who, even though indirectly, helped us to develop that mentality that made freedom possible. As a free people, we should be grateful to all who have in any way helped us to realise ourselves and be what we are today. I have every confidence that this book of Mr. Roy Choudhury will find an honoured place among

other valuable works that tell us of our art, our literature, our science and our philosophy, our religion and our history, and prove a source of both valuable knowledge and spiritual inspiration to large numbers of readers who, I confidently hope, would be attracted to it, and who, by their appreciation and goodwill, would encourage him to continue his labours further and give us works of more and still more value.

Sri Prakasa

RAJ BHAWAN
MADRAS,
August 1, 1956.

Seated Digambar Jain image in the Jain temple at Rajgir, Patna
[Courtesy and Copyright—Dept. of Archaeology, Govt. of India

Author's Preface

When I had visited the antiquities at Kuluha Hill in Bihar sometime back an unmistakable Jain image in a grotto was shown to me as a Buddhist image. The guide did not even know that Kuluha Hill is one of the sacred spots for the Jains. On another occasion when I was trying to take a photograph of the panel of the ancient Jain figures engraved on the wall of the Sonbhandar cave at Rajgir there were certain visitors who observed among themselves that they were all Buddhist figures. I discussed this matter with my esteemed friend Sri Harak Chand Jain of Ranchi and he had extracted a promise that I should write on the Jain antiquities in Bihar many of which were neglected and forgotten. When I started my work on the subject I got the impression that there has not been a proper study of Jain iconography or epigraphy or the old Jain manuscripts in Bihar. I thought an exploratory book on Jainism in Bihar where a large number of Jain *Tirthankaras* had lived and had preached will be useful.

It is very unfortunate that in spite of a wealth of materials indicating the spread of Jainism in different corners of Bihar and from Bihar to other parts of India there should be a commonly held theory that Jainism had later declined, if not had completely died out in Bihar. Some of the reputed historians

have mentioned that while Jainism had spread to different parts of India like Kalinga to the south-east, Mathura and Malwa to the west, and Deccan and the Tamil lands to the south it had lost its hold in Magadha soon after the 3rd century A. D. To them the age of Gupta imperialism meant the positive decline of Jainism. The subject of Jainism in areas other than Bihar has received some attention from scholars but somehow the Jain relics and old manuscripts available in Bihar have not received as much attention. They lie practically unexplored. Jainism had never disintegrated in Bihar.

In this brochure an attempt has been made to throw some light on some of the more important but unexplored Jain relics in different districts in Bihar. A number of other scattered relics like those in the interior of Ranchi, Bhagalpur and Darbhanga have not been noticed. Certain areas which may be rich in Jain antiquities have been indicated. These areas may be explored one day and probably will yield more epigraphic, literary and iconographic evidence that will throw a flood of light on the history of a great religion in India.

Because of the exacting official assignment very little has been done but if the book could create a certain amount of interest in a forgotten chapter of history and culture the author shall consider his efforts amply rewarded. No originality is claimed and the responsible task of fixing up of the details and conclusions from the available data is left to the

historians and scholars. The author will also be glad if this book helps us to realise to some extent our indebtedness to Jain religion and culture. Religion and culture do not know any provincial barriers. But there can be no doubt that the sobriety and mellowness of the Jain creed and the rich cultural heritage have helped to shape Bihar's life to a great extent.

The author is deeply obliged to Sri Harak Chand Jain of Ranchi for his valuable suggestions and help in publishing the book.

The author is grateful to Sri Sri Prakasaji, Governor of Madras, for the Foreword of the book. It is a personal privilege which is deeply appreciated.

P. C. ROY CHOUDHURY

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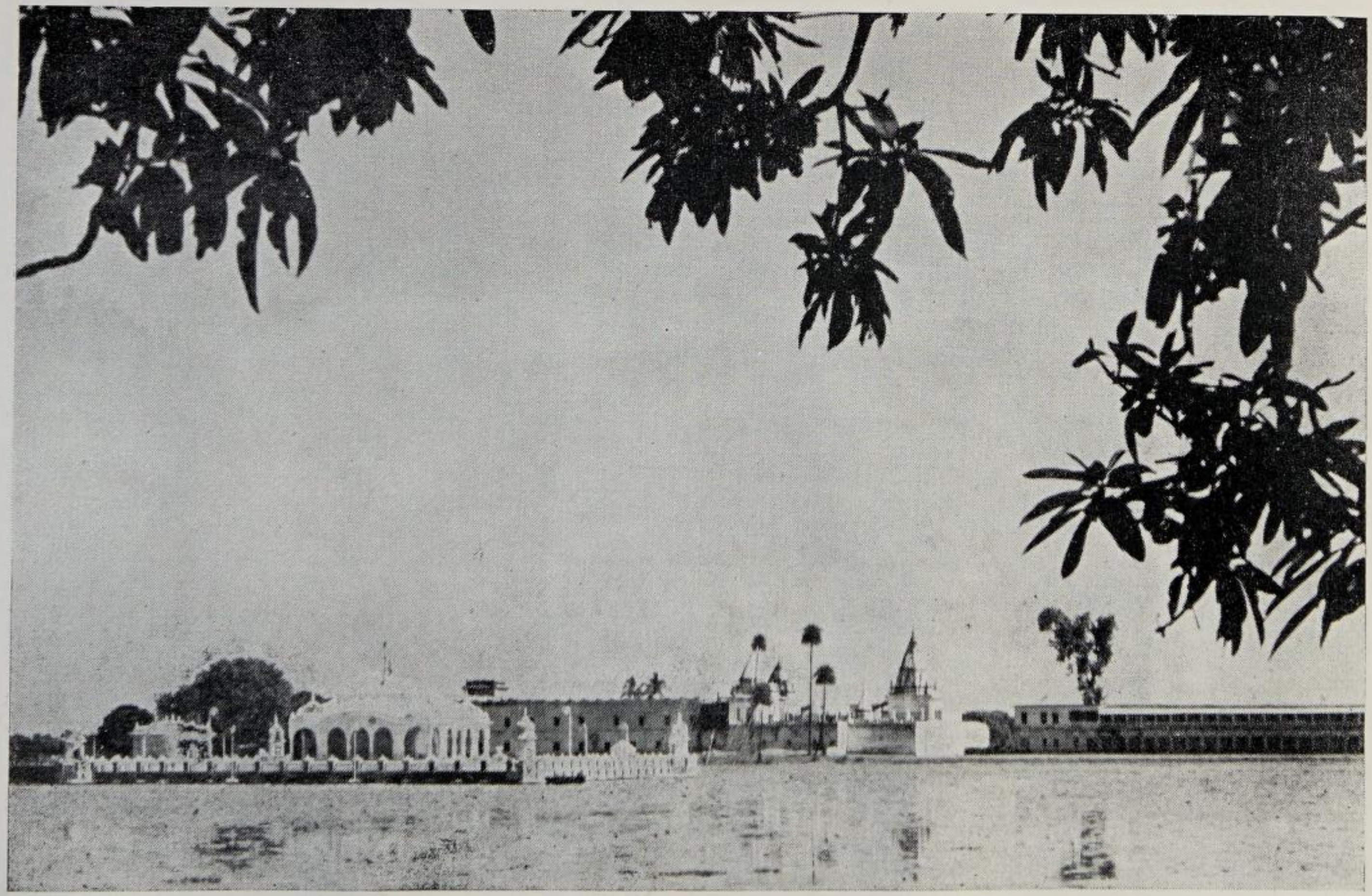
1-9-1956.



Jain temples at Pawapuri, Patna

[Courtesy --Justice K. K. Banerjee

CHAPTER I

JAINISM AND BIHAR

Bihar has a very great role in the story of Jainism. The last *Tirthankar*, or the path-finder, of Jainism was Vardhaman, also called Mahavira, who was born on the soil of Bihar. His father was Sidhartha, the Nathvanshi Kshatriya chief of Kundalpur in Videha, which stands now identified with Kundalpur near Nalanda in Patna district. Vardhaman Mahavira led a domestic life till his thirtieth year as a *Brahmachari.* Then he took *Diksha* (initiation) and practised *Sannyas* (asceticism) for 12 years. He obtained *Kaivalya Jnana*, or omniscience, at the age of 42. He continued in his *Kaivalya Jnana* for another thirty years and obtained Nirvana at 72 years. After he had obtained *Kaivalya Jnana*, Mahavira started propagating the religion, the creed of Jainism. The followers were known as the Jains, as they were called before.

The creed of Jainism was in existence from long before and Mahavira Vardhaman, the 24th or the last Tirthankar, only gave a great fillip to it. After spending about thirty years in propagating the Jain religion, Mahavira obtained *Nirvan* (ascension) at Pawapuri in the district of Patna.

A common mistake has been made by some of the recent writers in holding that Jainism was born because of discontent against Brahmanism. This wrong theory originates because these writers have taken Vardhaman Mahavira as the founder of Jainism. This is not a fact. It is true that the historicity of the other Jinas lies buried in the lap of hoary times long before history came to existence, but at least there is a certain amount of historicity regarding

Parsvanatha, the 23rd Tirthankar. The creed had already originated and spread and Mahavira propagated it within historic times and that is probably the reason why this mistake has been made by some of the eminent scholars whose names, however, need not be mentioned here.

It is from the land of Bihar that the fountain of Jainism again spread its influence in Mahavira's time to the different parts of India. Many of the chiefs in different parts of India were converted to Jainism. The grand-son of Asoka, Sampriti, was converted to the creed and spread the gospel of Jainism not only in different parts of India, but even in the distant land of Afghanistan. There is no doubt that the tenets of Jainism had spread far and wide more because of their human appeal. Among the kings of Bihar who followed Jainism mention may be made of Shrenika, Bimbisara, Konika Ajatshatru, Chetaka, Jitashatru, Nandavardhana, Chandragupta, Sampriti and Shalisuka.

The creed has left a large number of antiquities in the land of Bihar. Many of them are now in ruins. A large number of them have been converted into objects of pilgrimage and worship by the orthodox Hindus. A large number of Jain antiquities and figures are accepted by mistake as Buddhistic in origin. The architecture of the Buddhist and Jain images is more or less the same and the *Chinhas* (signs) by which the Jain figures are marked may have been obliterated either by constant oblations or neglect. The main difference between a Jain and a Buddha's image is that of nudity, whether there be a *Chinha* or not. The clothed images of Swetambaras is a later innovation.

In spite of all this, Bihar is still very rich in Jain antiquities. The temples on Parasnath or Parsvanatha and Kuluha hills in Hazaribagh district, the shrines at Pawapuri, Rajgriha (Rajgir) in Patna district, Manbhum, Singhbhum, Shahabad, Bhagalpur and other districts are sacred spots for the Jains and important places of visit by men who

have an antiquarian interest in them. Many neglected Jain statues, relics and pieces of architecture scattered all over the State of Bihar remind us of the glorious heritage. The Srawakas or the lay Jains in Singhbhum district had not only colonised the district, but were the pioneers in smelting iron and copper ore in Singhbhum. They had a rich knowledge of the ample resources of the district in spite of her inaccessibility and their lore in smelting the ores was apparently very deep.

The Jains, although in a minority in Bihar, are in the forefront in trade and business. The heritage of Jain shrines has been enriched by quite a few of them in the different parts of Bihar. There are a number of modern Jain temples which have been recently established in different parts of Bihar. The Jains have started a large number of colleges, libraries and other cultural institutions, goshalas, orphanages and other charitable institutions and have thereby kept the torch of Jainism burning. Among the modern Jain temples particular mention could be made of those at Ranchi, Purulia. Lachwar (Monghyr), Gunawah near Nawadah, Gaya, Arrah, Hazaribagh and Bhagalpur. Among the modern Jain institutions of culture, one has to mention at least the Jain Bala Asram and the library known as Jain Siddhanta Bhawan at Arrah in Shahabad district. In this library there is a collection of thousands of manuscripts, rare books, pictures and *Pothis* (Palm-leaf manuscripts). Some of the manuscripts are wonderful specimens of Jain painting and calligraphy. As a matter of fact, this institution is unique and could give food to hundreds of research scholars for years.

In this way the torch of Jainism which was lit up in Bihar from the time of Rishabhadeva who, according to the Jain books (Mahapuranas) came to preach in Magadha from the Kailash hill has been kept burning in the State of Bihar. It may be mentioned that Bihar was the place of birth for three of the Tirthankars. Sitalanatha was born on Kuluha hill.

Munisuvrata, the twentieth Tirthankar, was born in Rajgriha; the twentyfirst Tirthankar, Naminatha, was born in Mithila. Bihar is also the place where twenty Tirthankars had attained their *Nirvana* at Parsvanatha Hill. These Tirthankars were —

Ajit	..	(second)
Samhavanatha	..	(third)
Abhinandana	..	(fourth)
Sumatinatha	..	(fifth)
Padma Prabhu	..	(sixth)
Suparsvanatha	..	(seventh)
Chandra Prabhu	..	(eighth)
Suvidhinatha or Pushpadanta	..	(ninth)
Sitalanatha	..	(tenth)
Shreyanshanatha	..	(eleventh)
Vimalanatha	..	(thirteenth)
Anantanatha	..	(fourteenth)
Dharmanatha	..	(fifteenth)
Shantinatha	..	(sixteenth)
Kunthunatha	..	(seventeenth)
Arahnath	..	(eighteenth)
Mallinatha	...	(nineteenth)
Munisuvrata	..	(twentieth)
Naminatha	..	(twentyfirst)
and Parsvanatha	..	(twentythird)

Besides this, Basupujya (the twelfth Tirthankar) attained his *Nirvana* at Champapur (Mandar hill in Bhagalpur district). It has been mentioned before that the last and twentyfourth Tirthankar, Mahavira, had obtained his *Nirvana* at Pawapuri in Patna district. There can be no doubt that Bihar is naturally the most sacred place for the Jains all over India.

The role of Bihar in the history of Jainism has, in a way, been summed up by Dr. B. C. Law in his book

"Mahavira : His Life and Teachings" in the following words —

> "Anga-Magadha, the territories of the Vrji-Licchavis, and Mallas, and the kingdom of Kasi-Kosala are mentioned as the places which became the scene of wanderings of Mahavira and activities of his Nirgrantha followers in the Buddha's life-time. The Buddhist texts specifically mention Rajgrha (Rajgrha), Nalanda, Vesali (Vaisali), Pava, and Savatthi (Sravasti), as places where the activities of Mahavira and his immediate followers were concentrated. These texts clearly mention Vesali as the place where the religion of Mahavira found its staunch supporters among the Licchavis."

At another place while discussing the places where Mahavira spent the rainy seasons since he had renounced the life of a house-holder, Dr. Law refers to the list in the Kalpa-Sutra and mentions as below—

> "Taken in order, the places stand in the list as follows :—
>
> 1. Asthigrama—first rainy season.
> 2. Campa and Prsticampa—next three rainy seasons.
> 3. Vaisali and Vanijagrama—next twelve rainy seasons.
> 4. Rajgrha and Nalanda—next fourteen rainy seasons.
> 5. Mithila—next six rainy seasons.
> 6. Bhadrika—next two rainy seasons.
> 7. Alabhika—next one rainy season.
> 8. Panitabhumi—next one rainy season.
> 9. Sravasti—next one rainy season.
> 10. Papa—last rainy season.

According to the commentary on the Kalpa-Sutra, Asthi-grama was formerly called Vardhamana. It would perhaps

be more correct to say that Asthigrama was the earlier name of Vardhamana (modern Burdwan). But none need be surprised if Asthigrama was the same place as Hathigama (Hastigrama) which lay on the high road from Vaisali to Pava.

Campa was the capital of Anga, which, after many vicissitudes of fortune in its war with Magadha, was conquered in Mahavira's time by Srenika Bimbisara and permanently annexed to Magadha. Anga of the Sanskrit Epics comprised modern districts of Bhagalpur and Monghyr and extended northwards up to the river Kosi. Its capital Campa was situated on the river of the same name and the Ganges, at a distance of 60 yojanas. Its actual site is probably marked by two villages of Campanagara and Campapura near Bhagalpur.

Prsticampa must have been a place not far from Campa. One of the Pali Jatakas mentions a town, known by the name of Kala-Campa and situated in the kingdom of Anga.

Vaisali (modern Besarh in the Muzaffarpur district of Bihar) was the chief seat of government of the Vrji-Licchavis in Mahavira's time, and Vanijagrama was a centre of trade in the suburb of Vaisali.

Rajgrha (modern Rajgir) was the capital of Magadha in Mahavira's time. It was guarded by five hills, called Isigili, Vebhara, Pandava, Vepulla, and Gijjhakuta. The Mahabharata gives the names of the five hills as : *Vipula, Vaibhara, Varaha, Vrsabha, and Rsi* . *

Nalanda, which is described in the Kalpa-Sutra as a suburb (*bahirika*) of Rajgrha, was situated on the high road from Rajgrha to Vaisali, at a distance of one yojana from Rajgrha. It is identified with modern Bargaon, 7 miles to the north-west of Rajgir in the district of Patna.

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*According to the accepted Jain tradition the names of the five hills are Vipulachala, Ratangiri, Udayagiri, Swarnagiri and Vaibhargiri. (P. C. Roy Choudhury).

Mithila, which was the capital of the once prosperous kingdom of Videha, stood as the chief seat of government of the Videhas. It is identified by tradition with modern Janakapura, a small town within the Nepal border, north of which the Muzaffarpur and Darbhanga districts meet. Videha may be identified with Tirabhukti (modern Tirhut).

Bhadrika, which is the same name as the Pali Bhaddiya, was an important place in the kingdom of Anga.

Alabhika, which is the same name as the Pali Alavi, is identified by Cunningham and Hoernle with Newal or Nawal in Unao District in U. P., and by Nandalal Dey with Airviwa, 27 miles north-east of Etawah.

Panitabhumi, which is the same name as the Ardha-Magadhi Paniyabhumi, was a place in Vajrabhumi, a division of the pathless country of Radha.

Sravasti, which is correctly identified with Saheth-Maheth on the south bank of the river Rapti, was the flourishing capital of the kingdom of Kosala in Mahavira's time. It was situated on the high road from Vaisali, Pava, and Kapilavastu to Kausambi, Ujjayini, and Pratisthana.

Papa, which is the same name as the Pali Pava, was one of the chief seats of government of the Mallas. It was in Mahavira's time one of the halting stations on the high road from Vaisali to Kusinara and Kapilavastu."

It will be seen that excepting Asthigrama, Alabhika, Srawasti and Papa, all the other places are within Bihar.

Not much research is possible in the pre-historical age as to the role Bihar played in the story of Jainism. But some of the ancient Jaina scriptures mention that Jainism had been preached in Magadha (Bihar) by Lord Rishabha at the end of the Stone Age and the beginning of the Agriculture Age. At that remote period Magadha was separated from the rest of India by Ganga-sagar. The ancient history of Nepal bears this out also.

CHAPTER II

JAINA RELIGION

A brief outline of what Jaina religion stands for has to be indicated. Coming to a discussion of the main tenets of Jainism one has to start with the main Jaina belief that the object of life should be deliverance from the bondage of life and death which is essentially evil. The Jains believe in the inexorable effects of *Karma*, the principle that rules all life. Belief in *Karma* leads to the belief in transmigration of souls. As man can influence the law of *Karma* to a great extent by his daily life, his movements and his contacts, he could also liberate himself from *Karma's* bondage by following a particular way of life. One cannot do better than to quote from Zimmer in his 'Philosphies of India'. "Every thought and act, according to the pessimistic philosophy of the Jainas, entails an accumulation of fresh karmic substance. To go on living means to go on being active in speech, in body or in mind ; it means to go on doing something every day. And this results in the storing up involuntarily of the "seeds" of future action, which grow and ripen into the "fruits" of our coming sufferings, joys, situations, and existences. Such "seeds" are represented as entering and lodging in the life-monad where, in due time, they become transformed into the circumstance of life, producing success and calamity and weaving the mask—the physiognomy and character of a developing individual. The process of life itself consumes the karmic substance, burning it up like fuel, but at the same time attracts fresh material to the burning centre of vital operations. Thus the life-monad is reinfected by *karma*. New seeds of future fruits pour

in. Two contradictory yet exactly complementary processes are kept, in this way, in operation. The seeds, the karmic materials, are being exhausted rapidly all the time through the unconscious as well as the conscious action of the psychosomatic system, and yet through those identical action the karmic storage bins are continually restocked. Hence the conflagration that is one's life goes crackling on."

Regarding the Jaina way of life Zimmer observes "The Jaina monk does not permit himself to respond in any manner whatsoever to the events that afflict his person or take place within his ken. He subjects his physique and psyche to a terrific training in ascetic aloofness and actually becomes un-assailably indifferent to pleasure and pain, and to all objects, whether desirable, repugnant, or even dangerous. An incessant cleansing process is kept in operation, a severe and difficult physical and mental discipline of interior concentration, which burns up with its heat *(tapas)* the karmic seeds already present. Thus the life-monad gradually clears, and attains its intrinsic crystal clarity, while the actor obdurately refuses to participate any longer in the play on the stage of life. His goal is to achieve a state of intentional psychic paralysis. Rejecting every kind of mask and holding with a sublime stubbornness to his invincible state of non-cooperation, finally he wins. The busy host of players who fill the universe, still enchanted by their roles and eager to go on contending with each other for the limelight changing masks and lines from life to life, enacting all the sufferings, achievements, and surprises of their biographies, simply turn from him and let him go. He has escaped. So far as the world is concerned, he is an useless fool.

The final state to which the Jaina monk thus wins is termed, as we have said *Kaivalya*, "isolation", "completeness through integration"—which means absolute release ; for when every particle of karmic substance has been burnt out,

no influx of new seeds having been permitted, there remains no longer any possibility of maturing a new experience. Even the danger of becoming a celestial being has been overcome—a king of gods, an Indra, wielding the thunderbolt and enjoying in domains of heavenly bliss, for periods of numberous oceans of time, the delectable fruits of virtuous conduct in former life. All the ties that ever fettered the life-monad, whether to higher or to lower realms of being, have been dissolved away. No colouring remains as a hue of kinship to prompt one to assume the garb of some element, plant animal, human or superhuman being ; no hue of ignorance to make one move. And though the body may remain intact for a few more days until its metabolism has completely ceased, the centre of attraction of the life-monad has already lifted far beyond this mortal coil." Karma could be made *Nirjara* by slowly weeding out the effects of Karma. One becomes *Mukt* (absolutely free) when he has a total annihilation of *Karma.* That is the final stage of Sadhana a man can aspire for. For this one has to regulate his life and follow rigid principles. It may be categorically mentioned here that Zimmer should not be taken to mean that the higher attainment of a Jain Shramana is intentional psychic paralysis. It is paralysis in respect of sensual pursuits, but at the same time, it is a great achievement for free spiritual activities within. What Zimmer ignores is the beautiful picture of the daily life of a Jain layman which is an ideal of best citizenship. Jainism does not merely insist on and bring about a sramana order but insists on and has been very successful in bringing about an order of Jain laymen in whom we see a noble synthesis. Every lay man is expected to perform Puja and other rites himself and could very well do without priest-hood. As a matter of fact there is strictly no priest-hood in Jainism in the usual sense.

Jain philosophy insists on non-violence (Ahinsa) to an extreme point. A Jain must be careful to see that even by

mistake he does not swallow a small insect. Not only they do not eat any kind of meat but they must not be instrumental in causing the death of even the smallest insect. This sort of extreme insistence on *Ahinsa*, naturally, has given the Jains a liberality of mind and a very broad outlook of universal piety. The *Ahinsa* that Jain philosophy speaks of has to be taken in a very broad sense. The idea could be summarised in the two following lines :—

अप्रादुर्भावः खलु रागादीनां भवत्य हिंसेति ॥
तेषामेवोत्पत्ति हिंसेति जिनागमस्य संक्षेपः ॥१॥

The attitude of Jain creed towards caste and casteism is often misunderstood. Mahavira was born of royal blood and although in a way he supported casteism and recognised the status of the *Tribarna*, namely, Brahmin, Kshatriya, Vaishya, he made it possible for men of other castes follow him according to their capacity. Jain *Siddhanta* recognises casteism and something like the priesthood being confined to the Tribarna. But the doors were also thrown open to the *Sudras* if they could follow according to their mental attainments. In a way this conception vitally affected Brahminism. The times in which Mahavira Vardhaman was born have to be remembered. At that time the Brahmins were practically ruling although the kings were non-Brahmins. The Brahmins at that time not only did no manual labour but took great care to give an inferior complex to manual labour. A very small percentage of the Brahmins took to learning while the mass of them were idlers. They had become the self-appointed guardian and interpreters of *Sruti* and *Smriti* (revelation and tradition). Ceremonials and *Yagnas* were carefully prescribed and lengthy codes of taboos were brought in, all to enhance the position and prestige of the Brahmins. Mahavira Vardhamana went a very great way in liquidating the prestige of Brahmins by declaring that the men of the two other castes other than the Brahmins namely

Kshatriya and Vaishya could officiate as the priest. So in a way while supporting the form of casteism based more or less on the doctrine of Karma he dug at the root of casteism.

As has been remarked by C. J. Shah in his "Jainism in North India" :—"Jainism spread slowly among the poor and the lowly, for it was then a strong protest against caste privileges. It was a religion of equality of man. Mahavira's righteous soul rebelled against the unrighteous distinction between man and man, and his benevolent heart hankered for a means to help the humble, the oppressed and the lowly. The beauty of a holy life of a sinless, benevolent career flashed before his mind's eye as the perfection of human destiny, as the heaven on earth ; and, with the earnest conviction of a prophet and a reformer, he proclaimed this as the essence of religion. His world-embracing sympathy led him to proclaim this method of self-culture and holy living to suffering humanity, and he invited the poor and lowly to end their suffering by cultivating brotherly love and universal peace. The Brahmin and the Sudra, the high and the low, were the same in his eyes. All could equally effect their salvation by a holy life, and he invited all to embrace his catholic religion of love. It spread slowly, as Christianity spread in Europe in early days,—until Srenika, Kunika, Candragupta, Sampriti, Kharavela and others embraced Jainism during the first few glorious centuries of Hindu rule in India".

Mahavira gave a rational explanation of caste. According to him men are born in lower or higher castes according to their conduct in a former existence. Caste made no difference to him and he looked for the inner-man whether he was born low or high. He taught that by leading a life of purity, conduct and love, every one could achieve his salvation. Admitting the caste system which had struck its roots deep into the society he exhorted the people, irres-

pective of their status to follow the tenets he preached and thereby dissolve the caste-system and bring in a caste-less, classless society. Hatred or any inferior motives regulating caste-distinction is outside the pale of Jainism. Jainism cuts at the very root of *Ghrina* (hatred) and promises salvation to all according to their capacity.

The Jains are divided into two sections : the Swetambars and the Digambars. It is not necessary here to go deep into their differences of beliefs. Briefly speaking, the Swetambar Jains believe in *Sabastra Mukti*, that women can attain salvation, recognise Sabastra Guru and hold that in Kaivalya condition Mahavirji had illness. According to the Swetambar Jains, Mahavira Swami is not a Bal Brahmachari. They hold that he had married, ruled and had a daughter. They also hold that the nineteenth Tirthankar was a lady, Mallahkumari.

But according to the Digambar Jains, there is *Digambar Mukti*, and they do not admit that women can attain Mukti in the present life. In Digambar Jainism the doors of liberation are not closed for the women. She can observe the great vows and lead a true Jain life, but owing to certain physical infirmities peculiar to her sex, she cannot attain liberation in this life, but can do so in a future life.

The Jains of the Digambar school do not recognise that there could be any *Sabastra Guru*. According to them, in Kaivalya condition there is no illness. They hold that Mahavira Swami was a Bal Brahmachari and he never married, nor did he have any Raj. They hold that the nineteenth Tirthankar was a male and his name was Mallinath.

Again, according to the Swetambar, Kundaligram near Monghyr district is the birth-place of Mahavira. According to the Digambar Jains, the birth-place of Mahavira Swami is Kundalpur near Nalanda. Vaisali in Muzaffarpur district is now being claimed as the birth-place of Mahavira and

certain sections of the Swetambars and the Digambars appear to accept Vaisali to be the birth-place of Mahavira Swami. But Vaisali cannot be said to be the undisputed birth-place of Mahavira. A village, Cherand, in Saran district was at one time pushed up as the site of Vaisali. The old Saran District Gazetteer mentions this fact. Dr. Hoe held this view.

It may also be mentioned that the Jain images are mostly either in *Padmasan* or *Khadagasan mudras*. They are also characterised by *Nasagraha-drishti* and by *Veetaraga Mudra*. The gaze is fixed to the top of the nose and there is an air of sublime detachment. The Digambar Jaini images are characterised by their nudity and the left palm is on right palm and no offerings of jewels or ornaments are made. The Swetambar Jaini images are conspicuous by loin-cloth, the right palm being on left palm and offerings of jewels and ornaments are made.

Both the Swetambar and the Digambar Jains agree on the concepts of Shristi (सृष्टि), Anadi (अनादि), Nitya (नित्य) and that Ahinsa is the basis of Japa (जप), Tapa (तप), Dhyana (ध्यान), Kriya (क्रिया), Kanda (कांड) and that renunciation leads to salvation and Mukti is obtained by Samyak Darshan (सम्यक् दर्शन), Samyak Jnana (सम्यक् ज्ञान) and Samyak Charitra (सम्यक् चरित्र).

One remarkable feature of Jainism has been that inspite of internal schism the creed has not died. The initial schisms were quite a few. The clash with the Ajivikas and then the separation between the two sects Digambars and Swetambars are the main schisms. It is not necessary here to dwell at length on the different traditions and beliefs of the Digambars and the Swetambars. C. J. Shah in his "Jainism in North India" at page 74 has quoted from Sir Charles Elliot regarding the schism as follows :—

"It is therefore probable that both Digambaras

and Swetambaras existed in the infancy of Jainism, and the latter may represent the older sect reformed or exaggerated by Mahavira. Thus we are told that 'the law taught by Vardhamana forbids clothes but that of the Tirthankar Parsvanath allows an under and upper garment'. But it was not until considerably later that the schism was completed by the construction of the two different canons."

"In spite of such a complicated history behind this division in the Jain community it must be conceded that there is little of real difference between the two parties. In matters of certain traditional beliefs and dogmas there is no doubt a great distance between the two, but most of the controversial points are unnecessary and indirect. This was more or less the feeling of Raichandji, the most righteous and highly respected Jaina of our days".

The view of C. J. Shah in support of the Swetambar view that the Digambars originate from the Swetambars has been well controverted by Shri Kamta Prasad Jain, Editor of the "Voice of Ahinsa" in Poona Oriental Series, No. 75. He has been able to show that it is not justified to connect the Swetambars with Parsva and the Digambars with the last Tirthankar and that it is a fact that the Digambar-Swetambar division in the Jain church finally appeared in the first century A. D. There was a whole Jain Sangha upto the Mauryan period. After that a difference of opinion appeared. Some ascetics started the practice of going out naked with but a scarf of cloth in hand to hide their nudity. Later on it developed in the practice of wearing clothes as the Swetambar *Munis* do now.

It is remarkable that Jainism is still a living cult inspite of its divisions while Buddhism has almost disappeared from India. The strength and persistence of Jainism have been

held to be centred in its power of enlisting the interest of the laity and of forming them into a harmonious corporation. The Jain laity were more or less left to themselves and as a class they are business men and are prosperous. The wandering ascetics as Elliot remarked "never concentrated the strength of the religion in themselves to the same extent ; the severity of the rule limited their numbers ; the laity were wealthy and practically formed a caste ; persecution acted as a tonic. As a result we have a sect and analogous in some ways to the Jews, Parsis and Quakers, among all of whom we find the same features—namely a wealthy laity, little or no sacerdotalism and endurance of persecution."

Another reason for the survival of Jainism is that the Jain *Siddhanta* had not been assailed. Later orthodox Hindu preachers had assailed Buddhist Philosophy and managed to almost drive it away from India, but Jainism was hardly ever touched.

C. J. Shah in his book "Jainism in North India" further observes :—

> "If the fact of their having kept open the doors of the synod of their church to lay representatives contributed to the stability of Jainism, it may be said, side by side, that its adopting a less active missionary career than Buddhism, and preferring as its chief centres of worship more secluded sites, did more so. This enables the Jainas to resist more successfully the stress of the Brahmanical revival and Mohammedan persecution, under which Buddhism in India collapsed. The toleration extended to them by the Brahmans, even though they were regarded as heretics, led large number of Buddhists to take refuge in their community in the days of the persecution. Thus they were able to hold on till the period of the Mohammedan domination, which, while it evidently

contributed to the religious, political and social dismemberment of the nation, everywhere showed itself conservative of minorities, small associations, and small churches".

"According to Dr. Charpentier and Jacobi what most enabled Jainism to weather the storms that in India wrecked so many of the other faiths was their more or less rigid fidelity or their everyday anxiety to stick to the doctrines that had come down to them since the days of Mahavira. The inflexible conservatism of the small Jain community in holding fast to its original institutions and doctrine has probably been the chief cause of its survival during periods of severe affliction ; for, as Professor Jacobi has pointed out long ago, there can be little doubt that the most important doctrines of the Jain religion have remained practically unaltered since the first great separation in the time of Bhadrabahu, about 300 B. C. And although a number of less vital rules concerning the life and practices of the monks and laymen, which we find recorded in the holy scriptures, may have fallen into oblivion or disuse, there is no reason to doubt that the religious life of the Jain community is now substantially the same as it was two thousand years ago. It must be confessed from this that an absolute refusal to admit changes has been the strongest safeguard of the Jains".

The universal appeal in the teachings of Mahavira is a lasting asset for the Jains. The passage of time brings us nearer to his teachings.

Dr. B. C. Law in his book "Mahavira : His Life and Teachings" observes :—

"Mahavira was one of the great teachers of mankind. He was indeed one of those teachers through whom the problem of the perfection of man came to be recognised as the highest problem before progressive humanity. All the rules of religious life which he had enjoined, were intended

to be a practical aid to the attainment of perfection of the self. He did not preach to others what he had not practised himself. The goal set before mankind was the blissfulness of the entire being which could not be bought by the wealth and pomp and power of the world. This happy state is to be attained through patience, forbearance, self-denial, forgiveness, humanity, compassion and consideration, in short, sufferings and sacrifice, love and kindness. If he died, he died to live as an eternal personality. Before we close this short account of his life, it may repay our labours to briefly recount the impress of his personality on the life and civilization of India of his time.

Ahinsa or non-harming is the very first principle of higher life that he inculcated to his disciples and followers. The visible effect of Ahinsa was sought to be proved by a practical demonstration. It was sought to be shown how even such brute creation as the beasts and birds, reptiles and fishes, happily responded to the non-harming aud compassionate attitude or disposition of men. Already in Mahavira's time, the righteous king of India made it a point of duty to vouchsafe the lawful protection to all forms of life within the compound of a religious establishment (*Dharmmika-rakkhavarana-gutti*). This very principle of non-harming had a salutary effect on man's habitual diet. Those who came under the influence of Mahavira's personality and teachings gave up the eating of meat and fishes for good, and adhered to vegetarian diet. This change in diet went to improve the art of preparation of vegetable dishes.

The same principle served to mitigate the rigour and ruthlessness of the criminal justice of

ancient India. The ancient laws were considerably modified and humanized. Compassion for the suffering fellowbeings is just the other side of non-harming. The principle of compassion was at the back of many philanthropic and humanitarian deeds and institutions which he encouraged. There must have been something very special and most forceful which appealed to the heart of the people of the trading community who realizing the utter worthlessness of earthly good came forward to forsake all things for the good and happiness of others.

Chastity, sexual and moral, is a virtue alike for individuals and nations to develop. And this he taught alike to individuals and nations that came under his influence.

Salvation was preached as the birthright of men, and it was assured to all without distinction of caste or creed or sex.

The *Kriyavada* or doctrine of action which he taught went to make men conscious of their responsibility for all their acts, mental, vocal or bodily. The same also awakened the consciousness that salvation was not a gift of favour but an attainment within human possibility.

Thus he dispensed with the idea of hereditary priesthood. It is for all persons to decide for themselves whether they will live as householders or turn monks according to their choice and fitness.

The *Syadvada* forming the basis of Jain metaphysics and dialectics is still a doctrine, which is very imperfectly understood. But certain it is that this doctrine was formulated as a scheme of thought in which there is room for consideration of all points of view, and of all ideals. This was

brought forward at a most critical period of Indian life when many conflicting dogmas were adumbrated without leading to certitude. The *Syadvada* stands out as an intellectual idea of that harmony among men which is based upon mutual understanding. In literature it has served as a basis of encyclopaedic knowledge in which many of his votaries have excelled.

Jainism spread all over India since Mahavira's demise. The Chronicles of Ceylon attest that it spread also in Ceylon. The places hallowed by the dust of his feet became sacred as places of pilgrimage to the millions of his votaries. Those very places became sites of the Jain shrines, the architecture, sculpture, and painting of which are still the most precious objects of admiration to all."

CHAPTER III
JAIN ARCHITECTURE

The famous Jain temples in Bihar will be described separately. A brief note on the characteristics of the architecture may be given here.

The architecture of the Jain temples while conforming to the ritual of the Jains have a similar style to that of the Buddhists and Hindus of that particular age. There is also a certain amount of regional affinity. It will not be proper to say that there is anything exclusively known as Jain architecture. But as has been mentioned by Percy Brown in his *Indian Architecture* :—"In one respect however the Jains made a departure, when at some remote age, having appropriated certain "mountains of immortality" as sacred sites, they proceeded to erect on their summits a considerable aggregation of religious buildings, so that these formed what may be termed temple-cities. To use their own words they "ornamented these holy hills with a crown of eternal *Arhat chaityas* (tabernacles of saints) shining with the splendour of jewels." In spite of the known antiquity of these mountain sanctuaries few of the temples comprising them are earlier than the fifteenth century, and most are much later. Various causes have been responsible for the older buildings having been obliterated one being the practice of the Jains themselves of pulling down their temples when decayed and erecting new ones in their places, many of the walls bearing evidences of this, as they reveal stones of earlier structures having been built into them. Again, the creed during its long history has not been free from internal dissensions, an iconoclastic

schism in the fifteenth century possibly being one of the factors responsible for few buildings having survived previous to this date. On the other hand the peculiarly militant appearance of some of these structural complexes as a whole implies that outside force may at one time have subjected them to desecration and pillage, from a repetition of which they are now materially guarded. For as they exist at present these religious sites are surrounded by embattled walls, with their interiors divided up into tuks or wards, like the inner courts of fortified cities, the crenellate parapets being loop-holed and embrasured, each tuk having massive circular bastions at its angles entry being obtained through strong gateways."

Percy Brown further observed in the same book under the chapter *The Temple-cities of the Jains* "These temple-cities, or *tirthas* (places of pilgrimage) are laid out on no specific plan, the buildings being arranged on such level spaces as the contours of the hill naturally provide. In one or two instances they consist of several hundreds of edifices, but contain no human habitation, as except for an occasional watch-man, they are at night-time entirely deserted, the gods in their shrines being left to the protection of their own sanctity. Each *tirtha* represents centuries of devotion which found expression in temple-building, and they form the central object of pilgrimages and festivals at frequent intervals. Although many of the temples may seem complicated in appearance, each is designed, as a rule, on the principles common to the religious architecture of the late medieval period, the elaborations being due to such factors as the addition of numerous supplementary shrines to the application of double stories, and to the practice of imposing pillared cloisters around all the larger examples. In the style of the individual buildings one variation found only in Jain temples is noticeable, and that is the frequent production of a class

of temple known as chaumukh, or "four-faced". This form of structure owes its shape to the particular character of the image it enshrines as instead of a single figure facing one way and therefore requiring only one entrance to the cell, the chaumukh is a quadruple image, or a group of four images, either of one Tirthankar, or of four different Tirthankars placed back to back so as to face the four cardinal points. Such a plan necessitated a shrine chamber with four doorways, a structural alteration which affected very considerably the design of the sanctuary, converting this into a cruciform compartment with an opening on each side. This again influenced the shape of the *vimana* as a whole, a circumstance of which the Jain builders took full advantage in their treatment of the exteriors of this temple type". It may be mentioned here that *Sphatikmani* made *murtis* (images) have their faces on one side but it appears as if they face all the four sides.

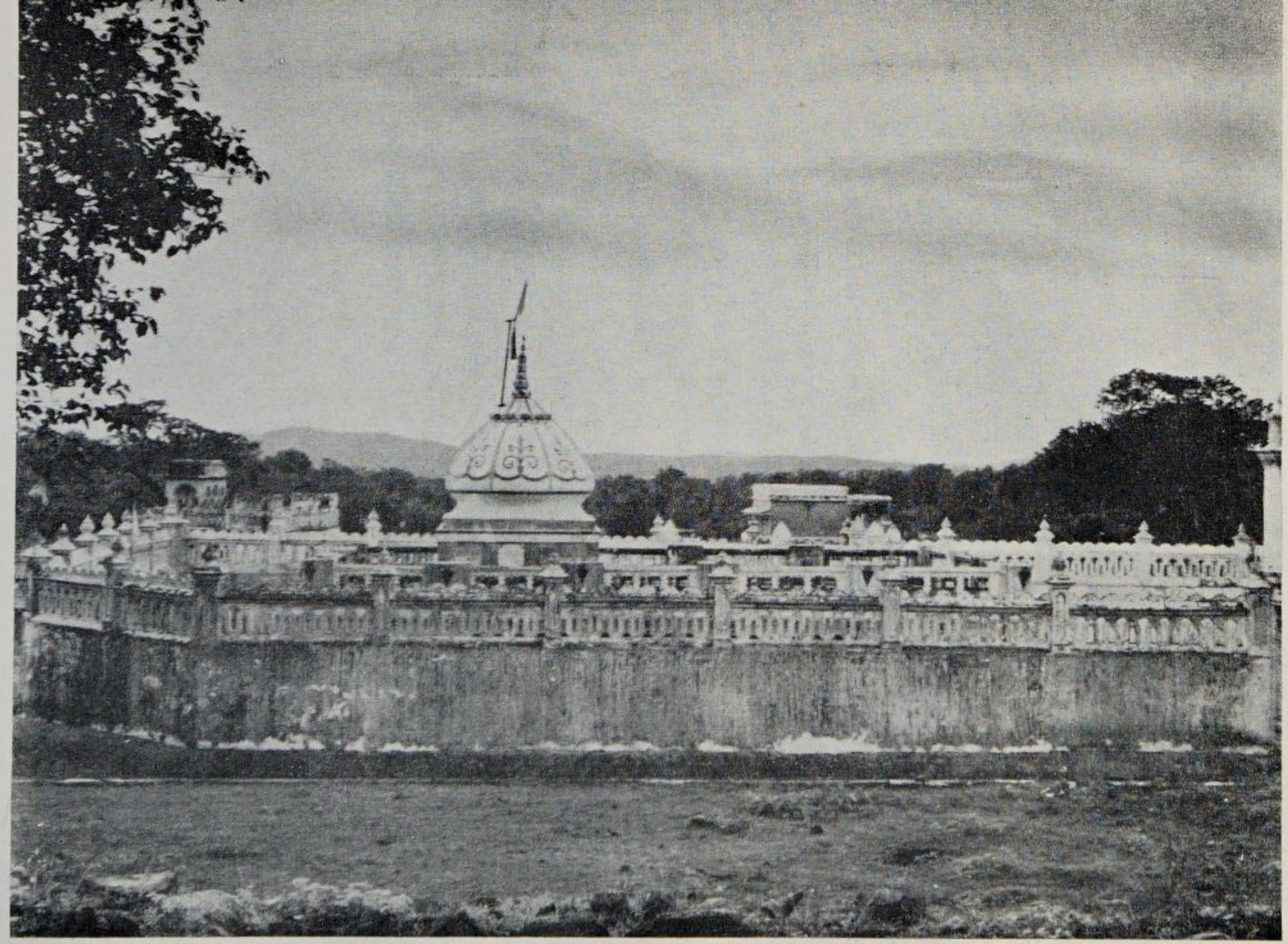
The temples at Parasnath hill or on the hills at Rajgir could be described as examples of the temple-cities of the Jains. The main temple on the summit of the Parasnath hill is a very old temple. The other temples at Parasnath hill are more recent but they are typical illustrations of Percy Brown's observations.

There are plenty of specimens of the other peculiarities of Jain art in Bihar, namely, Stupas, Ayagapatas, Chaitya Vrakasas, Manstambhas, Dharmachakras, Trisulas, Svastikas and Cave-temples. A Manstambha has been erected in Arrah recently. In Shahabad district Dharmachakras have been found.

In Jain architecture *Stupas* have an important place. *Stupas* are essentially Jain in character. In the Indian Empire, Volume II, in the Imperial Gazetteer of India Series it was mentioned that many stone railings are only spoken of as Buddhist railings although the art and architecture of early India were not sectarian. It has been mentioned "The Jains,

especiality, erected stupas surrounded by stone railings which are indistinguishable from those of the Buddhists, and honoured the bones of their saints in exactly the same way as did their rivals. The prejudice that all stupas and stone railings must necessarily be Buddhist has probably prevented the recognition of Jain structures as such, and up to the present only two undoubted Jain stupas have been recorded."

"In addition to the stone railings and decorated gateways, stupas, whether Jain or Buddhist, were adorned with numerous other accessories, including stone umbrellas, elaborately carved pillars and pilasters, and abundant statuary, usually in in the form of reliefs, but occasionally detached. No existing stupa is in a sufficiently perfect condition to display these accessories in position, but the reliefs supply numerous pictures of stupas in all their glory. The permanent architectural and sculptured decoration was supplemented by huge tinsel garlands suspended from pegs fastened in the masonry and by lamps inserted in little niches and distributed over the surface of the monument. The Chinese pilgrim, Huien Tsiang, mentions two stupas ascribed by tradition to Asoka which were each 300 ft. high. One of these was faced with stone curiously carved, the other was of brick. Many others are described which stood from 100 to 200 ft. in height. Monuments of this magnitude, when decorated with the lavish ornament dear to the heart of the Indian architect, must have presented a spectacle of extraordinary magnificence."



The Jal-Mandir on the Parasnath Hills

[Courtesy—P. R. D., Bihar.

CHAPTER IV
PARAS NATH HILL.

As mentioned before Parasnath hill in Hazaribagh district is admittedly the most sacred spot for the Jains. According to tradition a number of earlier Tirthankars had obtained their *Nirvan* on the summit of the hill.

Parasnath is about 4481 ft. high and it is at about the 200th mile of the Grand Trunk Road from Calcutta. The proximity of the Grand Trunk Road makes the hill easily accessible. This is a spot where tourism could easily be developed. The Grand Chord railway line also has the station known as Parasnath Road. This is also easily accessible from Isri station. There is a Rest Bungalow at Dumri about a mile from Isri station. The summit of Parasnath hill could either be reached from its steep southern side or the visitor could proceed about 10 miles from Isri by the road towards Giridih and take the road to Madhuban from the 16th mile and the hill could be climbed from the northern side. Ponies or *Dandies* could be arranged at a short notice.

The Temple at Parasnath at the summit could be seen from the distance of many miles. There are two routes to Parasnath. There is one route from Nimia Ghat (also known as Isri Bazar) to the top, one mile of which is motorable and the rest is a climb of five miles. The other route is from Madhuban which runs to about six miles. After $2\frac{1}{2}$ miles there is a stream which is called "Gandharb Nala". Further up there is another stream "Sita Nala", and the section of the hill from Madubhan to Gandharva Nala is not regarded as very sacred by the Jains. But the portion of Gandharva Nala up to the summit is held to be very sacred.

The easier way to Parasnath is from the northern side. One can go by this route by car or bus along the Giridih road from Dumri and turn to the right to Madhuban where there are Jain temples. Madhuban is within Pirtanr Police Station in the Giridih subdivision of Hazaribagh district. The village Post Office is called Parasnath. On the walls of the Mulmandir at Madhuban there is a remarkable mural painting depicting temples all round the Parasnath Hills.

The Jains have provided Rest Houses and temples at the foot of the hill at Madhuban. This small village of Madhuban is on the northern side of the hill from where the actual ascent starts.

It will be interesting to quote a description of Parasnath left by Dr. Hooker who had climbed the hill in February, 1848. Dr. Hooker has described the view of Parasnath from near Taldanga in Manbhum in the following words.

"As the sun rose Parasnath appeared against the clear grey in the form of a beautiful broad cone, with a rugged peak of a deeper grey than the sky. It is a remarkable handsome mountain, sufficiently lofty to be imposing, rising out of an elevated country, the slope of which upward to the base of the mountain, though imperceptible, is really considerable and it is surrounded by lesser hills of just sufficient elevation to set it off. The atmosphere, too, of these regions, is peculiarly favourable for views, it is very dry at this season ; but still the hills are clearly defined, without the harsh outlines so characteristic of a moist air. The skies are bright, the sun powerful and there is an almost imperceptible haze that seems to soften the landscape and keeps every object in true perspective."

Dr. Hooker has also given a vivid description of the view of the hill itself in the following words :—

> "The view from the saddle of the crest was beautiful but the atmosphere too hazy. To the north were ranges of low wooden hills and the course of the Barakar and Ajay rivers ; to the south lay a flatter country with lower ranges and the Damodar river, its all but waterless bed snowy white from the exposed granite blocks with which its course is strewn. East and west the several sharp rides of the mountain itself are seen ; the western considerably the highest. Immediately below, the mountain flanks appear clothed with impenetrable forest, here and there interrupted by rocky eminence, while to the south the Grand Trunk Road shoots across the plains, like a white thread as straight as an arrow, spanning here and there the beds of the mountain torrents."

From 1859 to 1862 there was an enquiry to establish a sanitorium at Parasnath. The Old Correspondence Volumes maintained in Hazaribagh Collectorate have several letters showing that the prospects of a sanitorium at Parasnath were being examined. This propasal was for the recouperation of health of the military personnel. The idea of having a rest-centre for the British troops, however, was not pushed through. The Jains lodged a loud protest as the implementation of the idea would have meant a large-scale slaughter of animal for food purposes and the sanctity of the area held sacred by the Jains who are firm believers in '*Ahinsa*' would be affected. The remnant of the sanitorium could now be seen in the building used as the Dak Bungalow at the summit of the hill. This building, however, was never used by the Military. It is also understood that the question of the supply of good water in adequate quantity was also an impediment to the idea of a

sanitorium. In this connection a letter from Capt. C. B. Young, Chief Engineer, Lower Provinces to the Secretary to the Government of Bengal in 1859 will be of some interest. The letter is quoted in extenso as it gives us a fairly good description of Parasnath hill a century before.

"From Captain C. B. Young, Officiating Chief Engineer, Lower Provinces, to the Secretary to the Government of Bengal,—(No. 4213, dated the 21st October, 1859).*

I beg to report for the information of his Honour the Lieutenant - Governor that I took advantage of the late holidays to visit Parisnath (with reference to my previous correspondence as per margin on that subject) to select a few good sites for Bungalows, and to fix upon an accessible road to the summit, in improving which a small sum of money might be judiciously expended.

Chief Engineer's Letter No. 2202, of 21st July, 1859.

Chief Engineer's Letter No. 2614, of 5th July, 1858.

Chief Engineer's Letter No. 3069, of 20th July, 1858.

2. Travelling to Raneegunge by Rail, I left that place at 6 P. M. on Saturday, the 1st instant, and arrived at Topchancee Bungalow at the foot of Parasnath Hill by bearer (Gari) Dak at 12 the next day. The distance is 63 miles and is of course by Horse Dak easily traversable in one night or say ten hours. The accompanying eye sketch. No. 474 of 1859-60 of the Hill and its neighbourhood will show how I then proceeded.

3. A further distance of 4½ miles along the Grand Trunk Road brings the traveller to the village of Madhoopore, and from this village pathway leads to the Temple at the summit. It is a rather steep climb of about 7 miles, but can be easily accomplished on foot in 3 hours. The bearers, resident in the country and villages about the base of the mountain, are accustomed to go to the top, and will carry the traveller well in rough doolies made up for the purpose from small charpoys.

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* The spellings of some names remain unchanged. (P. C. R. C.)

4. Except at the very commencement the pathway lies through a jungle of trees or grass the whole way to the Temple itself, but there are no precipitous or dangerous parts in it, and it could readily be improved in its gradients as well as widened at little cost.

5. This is the Southern aspect of the Hill, and there are no streams of water of any consequence on the actual line of the road itself, although I obtained water a short distance from it about $\frac{1}{3}$ of the way up. Bamboos and timber abound, but not of such fine character as on the North side, of which I shall speak hereafter.

6. During my ascent the weather became unfavourable for observing any thing beyond what was in the immediate neighbourhood, being cloudy with heavy rain.

7. On the next day, Monday, the 3rd, it cleared up in the middle of the day for about a couple of hours, and I was then able to walk over about $\frac{1}{2}$ a mile of the summit of the Hill, and to mark out with pegs seven sites upon which it would be easy to build Bungalows, each having a little ground to spare for compound and servants' houses. In marking these out I kept clear of the small Mountain Peaks of which there are several, and on each of which there is generally built a small "Muth" the size of an ordinary tomb.

8. These are all near each other, and I have no doubt that the remainder of the top of the Hill eastward probably a couple of miles in extent, but of this owing to the state of the weather I cannot speak with any certainty, would in like manner being of the same character, afford numerous other sites. A levelled space of perhaps 90 or 100 feet would occupy the whole width of the crest in most cases, but in some there is a good deal more than this. From the edges of this platform the sides of the Hill slope gently away with no great declivity or precipice. They are grassy and wooded pretty well towards the top, but not thickly, with a peculiar tree the Sahr Jam, but have no Alpine vegetation as Pines

or Rhododendrons that I observed. On the other hand I saw Plantains at a considerable height on the North side. The ground is not of a very compact, rocky nature, so that it would be cleared and levelled without much difficulty. There is no want of soil upon it which would be good for gardens and useful as a cement in building.

9. The grass jungle about the sides and near the top of the Hill is thick, and though it dries up or is burned in the hot season, it at present hides from view much of the character of the surface.

10. The Thermometer which had been 84° at the Topchancee Bungalow at noon, stood this day at noon at 69° a difference of 15, but though cool and pleasant it was not decidedly or unpleasantly cold without a fire either in the day or night.

11. The only place to obtain cover in at or near the top is the Temple which has an inner room about 16 feet square with a verandah all round, 8 feet wide, containing four small rooms at the corners.

12. It has a stone platform or *chabootra* about 40 feet square on the East side, which is supported as the Temple itself is by a revetment wall 10 or 12 feet high on the outer or steep side of the Hill. At the foot of the revetment wall is the principal spring giving just now in the rains an abundance of water, and perennial. Twenty yards above the Temple is another smaller spring, the stream from which has evidently been formerly led into a stone reservoir 8 feet square, and $4\frac{1}{4}$ feet deep, on the West side of the Temple. This was formerly surrounded by a garden, the rose bushes of which are now nearly hidden by grass and jungle, and the cistern is choked with mud and rubbish. I think it may be found advisable to construct a larger cistern hereafter as a reservoir for water for which there would be plenty of room in this place. The whole North side of the Hill including the environs of the Temple is finely wooded. There is no

one whatever resident at the top, and the Temple though carefully and expensively built and provided with good doors and staples for padlocks, is open and unguarded.

13. Chunar stone and marble have been used liberally in its construction, and I found slabs of an excellent slate in the platform for which, as it is believed to come from the neighbourhood. I have directed further search to be made.

14. On the following day the weather still continuing very heavy with clouds and rain, as indeed it was at this time all over the country, with no prospect of clearing up, and having succeeded in finding several Bungalow sites on the Hill which for the present was all I desired, I left the Temple in order to return to Topchancee Bungalow.

15. Having come up the South side, I proposed to return by the North ; and the Madhoobund Road which turns the left or West flank of the Mountain, being well known and frequently traversed by visitors, while another passing round the East flank to Topchancee was not at all known to European travellers, I chose the latter.

16. For some distance, viz., about 8 miles, the two roads are the same. After ascending the first $\frac{1}{4}$ of a mile to the summit of the Hill the road leads by a rather steep descent to an extensive and comparatively level plateau which is probably 1,000 feet below the Hill above. On the West side of this a large and perennial stream, the "Seeta Nullah," flows to the Plains falling into the Burrakur, and beyond it a smaller but more elevated knoll projects from the Hill side at a high elevation free from trees, on which no doubt one or more houses could be built, with a fine North exposure and protected from the Southerly winds. It is also not far from the source of the "Seeta Nullah," which however still remains to be explored, and the quantity of water it will afford in the dry months, ascertained.

17. If the large plateau be 1,000 feet below the main Hill it would be about 3,500 feet high above the Sea. This

may be thought too low for sanitorium purposes. If it be so it will not be a matter of much consequence as there is still a good deal of room on the Hill top. The Hope Town Settlement plantations near Darjeeling extend I believe from 3 to 6,000 feet, and I should think this plateau would be well adapted for similar viz., agricultural purposes, which, situated as Parasnath is, would in my opinion prove one and that not the least of its advantages.

18. It is however an opinion with some medical men of whom I believe Dr. R. Martin is one, that it is not necessary or advantageous to locate Europeans at very great heights to ensure a beneficial result to their health, and in this opinion I confess I concur. There is more tendency to healthy exercise, undoubtedly at a moderate elevation and comparatively level ground, than on a chilly and precipitous Hill top.

19. At the foot of this plateau on and about which are now cut in considerable numbers the Sal wood sleepers supplied to the East India Railway Company at Raneegung, the roads separate. For 6 miles further the Topchancee road (so to call that which I followed) goes on a level nearly through a plantation, like forest containing various woods, Sal, Toon, Sissoo, Jarool, Bamboo, etc. till with a little fall it reaches the village of Pandydee a distance of 6 miles. The whole of this route is intersected by many streams of water some of considerable volume at this season. From the point of divergence nearly, it is a hackery track, traversed by the buffaloes who are employed in dragging the sleepers beforementioned to the Grand Trunk Road at Topchancee.

20. North is the water side of the Mountain as compared with the Southern, which appears to be owing to the geological dip of the strata in a Northerly direction. It is all well wooded and in appearance quite sub-Himalayan, and similar to any of the like approaches to the Northern Sanataria, Simla, Nynee Tal, etc.

21. From Pandydee to Topchancee the road passes over the lower slopes and hills round the base of the great mountain. The scenery is more European than Indian, being open, undulating, and intersected with many little streams, while the road winds among fields and grassy knolls studded with five large trees, or among low wooded hills and down small ghats which finally bring it into the level country close to the Topchancee Bungalow. It is a long distance however. From Pandydee to Topchancee is about 10 miles, and the whole distance therefore probably not much short of 24 miles, while by the southern route it is only $11\frac{1}{2}$ or one half of that.

22. I saw no wild animals or signs of any. The weather and the nature of the jungle at this season were not favorable certainly, but the natives express no fear on the subject, indeed they say that there are very few, and that no instance of visitors to the Temple being hurt or carried off is known.

23. In conclusion of this Report I would beg to suggest that I be allowed at once to improve the road leading from Madhoopore on the Grand Trunk Road to the top of the hill, and to construct two bungalows similar to those constructed for Commissariat Officers on the Grand Trunk Road, on the two most convenient sites, establishing a small bazar for the workmen, servants, &c., near the spring at the Temple, which can be supplied from Madhoopore.

24. The accompanying copy of a Memorandam I would propose to issue in case my proposal meets with His Honor's approval, for the guidance of Major Maxwell, Superintending Engineer of the 2d Circle, and of Captain Dawson, Executive Engineer, Ramghur Division, in whose District the hill lies, will give His Honor such further information in regard to facilities for building, &c., as may be requisite. Based upon this Captain Dawson could submit Estimates while the improvement of the road was progressing. The

probable expenditure on all accounts would be say 15,000 Rupees or less.

25. The construction of these bungalows, for there is no other place of shelter save the temple now available, would enable persons to reside in comfort for some time at the top of the hill, make observations on its climatal conditions, and explore its resources so as to collect data for a final judgment as to its capabilities and advantages as a sanatorium for the European soldier. If favorable, a Hospital for invalid soldiers could then be built next year.

26. If Government could depute any known scientific Medical Officer for the purpose of making observations, no doubt it would be very desirable, but if no one be available I would beg to suggest if a Deputy Collector be necessary to take up the ground, that Mr. Pearson, the Deputy Magistrate of Burdwan, might be nominated to that duty. He is, I believe by education and inclination well qualified to conduct a series of Meteorological observations such as would be required. With the aid of explorations by the Engineer Officers, and Departmental Subordinates, no more probably would be necessary.

A survey of the hill would of course require to be sanctioned and put in hand at once."

Besides being a sacred place for the Jains, Parasnath hill is also held sacred by the teeming Santhal population of the neighbouring districts of Hazaribagh, Manbhum, Bankura and Santhal Parganas. A traditional hunt for three days is carried on by the Santhals of these districts during the full moon in the month of Baisakh. Inspite of the onslought on Santhal traditions and customs by the impact of modern civilisation their customs of holding a tribal session after the hunt for the trial of charges against Mahajans and Parganaits (village headmen) and for other grave social matters still continue. There was a protracted litigation over this issue at the instance of the Swetambar Jains. This institution of the

annual hunt of the Santhals has, however, somewhat declined.

Parasnath hill is held so sacred by the Jains that in their zeal the two most prominent of the Jain sects, Swetambars and Digambars, had carried out prolonged litigation between themselves to have a more assured position of the hill. For many years the Swetambars enjoyed the shrines at whatever place they selected. This matter was also litigated in Hazaribagh Courts and the Patna High Court and ultimately there was also a litigation between themselves regarding the manner of worship to be observed at the shrines on the hill. The dispute was however amicably settled. At one time the Encumbered Estates Department, which was incharge of the estates of the Tikait of Palganj which included Parasnath hill wanted to build houses for Europeans on the hill. The Jains disliked this and offered to buy the hill from the Encumbered Estates Department. Ultimately the hill was bought by the Jains from the Wards and Encumbered Estates Department. A subsequent dispute regarding the ownership between Nawagarh Gadi in Manbhum and Palganj Gadi through the Encumbered Estates Department was also amicably settled. The purchase of the hill by the Jains from the Wards and Encumbered Estates Department was followed by another set of litigation between the two sects in a title suit which was decided by the High Court in favour of the Swetambars and their Trustees are in charge of the management of the hill. Recently under the Land Reforms Act the management of the hill has been notified to to be taken over by the Government and there has been a protest from the Jain community for release of the hill from Government management on the ground that this would affect their religious sentiment.

According to the Archaeologists the existing temple edifices on Parasnath hill do not date beyond 1765 A. D. This is not surprising and does not conflict with the hoary

antiquity of the place. The Jain temples are pulled down and rebuilt by the Jains quite unlike the attitude of the Hindus. So it is certain that the present edifices are comparatively recent and were substituted for edifices which must have existed before.

The temple on the south-east side of the hill top is the main attraction. This has been described in the District Gazetteer of Hazaribagh as follows :—

> " About three quarters of a mile on the southern descent from first math at which I arrived and snugly sheltered from the northern and western storms, stands the principal and the most beautiful of all the temples in this neighbourhood. The same observation that I have made regarding the mixture of Musalman and Hindu architecture in the temples of Madhuban will apply to this mandir. The pediment and body of the temple were ornamented with arched entrances between single pillars, such as are common in the larger houses of the Hindus; but above this all was in Muhammadan fashion. Five handsome fluted domes, one large one in the centre, surrounded with four small ones each forming the roof of a corresponding apartment, seemed too heavy a crown for the edifices from which they rose. These domes were well ornamented and were pointed with those spires composed of golden or brazen bells and ending in arrow heads which are generally to be seen shooting out from the tops of minarets. The four sides of the building are alike but to mark the principal approach, a large *chobutra* lies in front of the eastern archways.
>
> On entering the centre and holy chamber of this temple, it is impossible to avoid being impressed with the simple beauty of the place. The

pavement is composed of fine slabs of blue veined marble and on a white marble pediment opposite to the entrance five very beautiful idols of the Jain *Tirthankars* sit in dignity waiting for the prayers of their disciples, which are rendered more deep toned by the echoing influence of the domes that forms the ceiling of the sanctuary. The centre figure, which represents Parasnath as a naked figure sitting cross-legged in an attitude of abstract meditation, is cut out of a beautiful piece of black marble. It measures between three and four feet high, as sitting and is a remarkable graceful idol, in full preservation. The other four are each about two feet and a half high, all of them of white marble and one of them wearing the same hood which adorns the head of the central image, as the peculiar ornament of Parsvanath. On the pedestal of each idol the same inscription appears that Shuogal Chand Jagat Seth erected it in A. D. 1765. The chamber which constitutes this sanctuary is about twenty feet square and between thirty and forty feet high to the centre of the dome. There are no ornaments beyond those I have described, but the marble pavement, pedestal and idols are the handsomer for being unadorned. Of the four smaller appartments at the corner two remain empty and the other two contain each seventeen idols of all sizes (but all of the Jain form and posture) ranged along a ledge in the wall. These appear to have been left at will by pilgrims who may have been anxious to consecrate their household gods at the shrine of Parasnath."

"It is held to be necessary that every gumti or tuk should be visited and receive an offering at the hands of each pilgrim and as many of the peaks are

several *kos* distant from the math of Kuntnath to which the ascending path arrives, and as some of them can only be mounted by climbing, this is indeed a penance of extreme labour and fatigue. The length and tediousness of this duty is increased by their strict forbearance from committing any kind of impurity whatever within the holy precinct and as it is their custom to eat by daylight only to avoid incurring the destruction of the smallest insect several excursions to the summit are necessary for the accomplishment of the pilgrimage. Each gumti is a solid pile of brick work, varying in height and size according to the facility its station afforded to the builders. The largest does not exceed eight feet in height and the same in length and breadth while some appeared not to be larger than one fourth of these dimensions. In each of these buildings is a small recess, on the flat of which is marked the print of a foot revered as the *charan* (or last foot mark upon earth) of the *Tirthankar* whose name is engraved beneath.....The visits and salutations to several *charans* on the peaks are concluded by a more deliberate adoration at the temple of Parsvanath. After concluding the duties on the mountain, those who desire to leave no claim to a sanctified character unadvanced perform a circuit round the base, starting from Madhuban to which they again return after traversing a circle of at least thirty miles. From this place the greater part of the pilgrims depart for the other temple at Pawapuri in Bihar and Champapuri near Bhagalpur."

Parasnath hill is visited by thousands of Jain pilgrims and other visitors every year. There could be better facilities afforded to the tourists. Nature

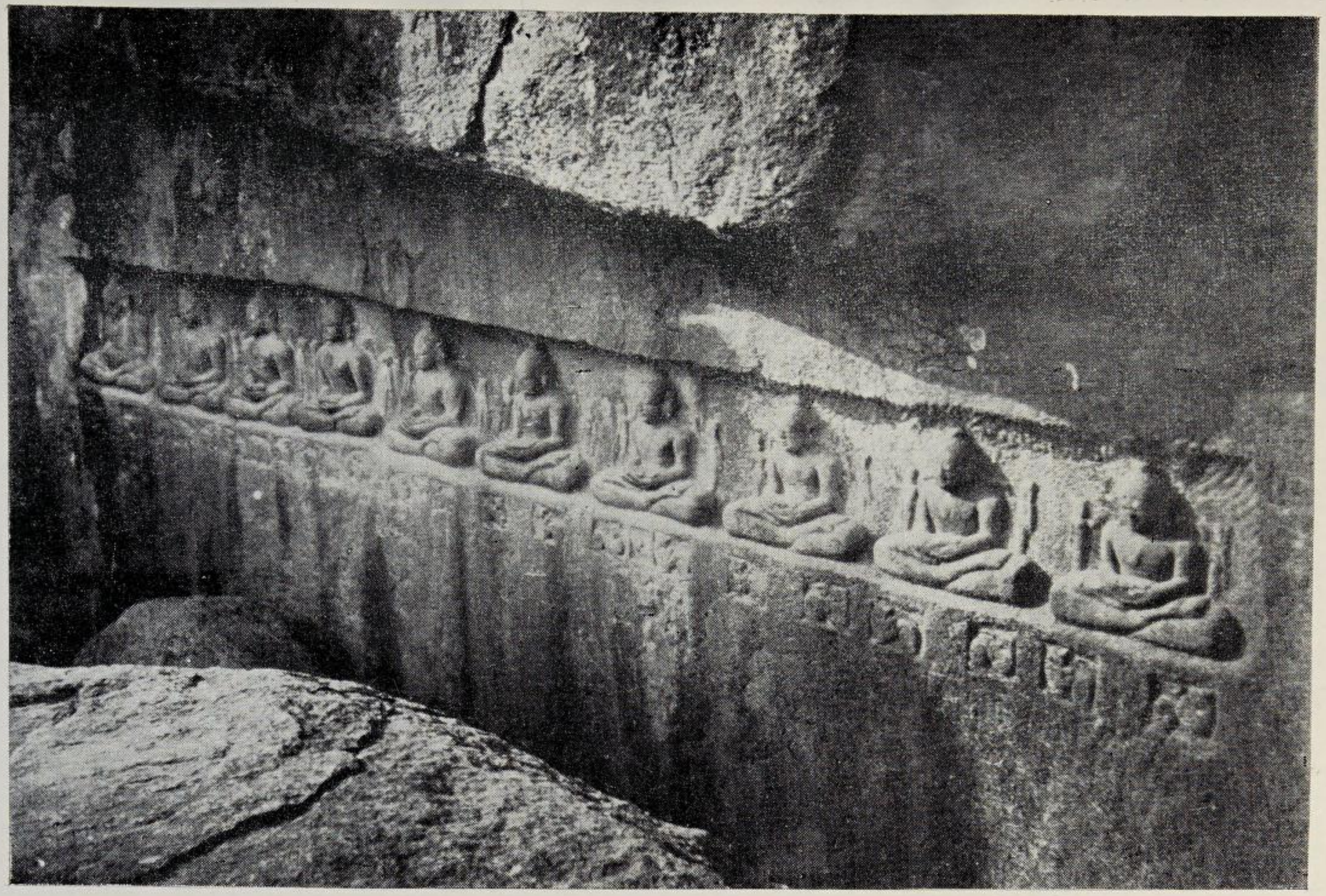
has lavished her gifts to the hill, the religious sanctity has given a halo round the place, the old Grand Trunk Road from the days when travelling was confined to trekking or bullock-carts has given easy accessibility to the place and the Railways have added to the travelling facilities. With all these factors a little imagination could easily develop the place into a first class tourist centre.

CHAPTER V
KULUHA HILL.

Kuluha hill is in Chatra subdivision of Hazaribagh district. It is now approachable by a good motorable road which branches off from near Dobhi on the Grand Trunk Road, or by a direct road from Chatra. Chatra is well-connected with Hazaribagh, the district headquarters. There are two roads ; one is a direct road from Hazaribagh to Chatra which is not so good and the other road branches off from Chauparan on Grand Trunk Road within Hazaribagh district and connects Chatra. There is a rest bungalow at Huntergunj, six miles from Kuluha hill. One has to walk up the hill by a bridle path.

Kuluha hill is the birth place of the Jain *Tirthankar* Shitalanath. But the importance of the place for the Jains was almost lost. This hill was mentioned as an object of a local pilgrimage by Sir William Hunter. It also finds mention in the list of Ancient Monuments of Bengal. Mr. Nandlal De visited the hill in June, 1899 and gave a report to the Government. Dr. M. A. Stein, who had visited the hill after Nandlal De, contributed an article which was published in the 'Indian Antiquary' in March, 1901. Mr. Nandlal De took the ancient remains in the hill to be exclusively Buddhistic. He thought Kuluha hill was the "Makula Parvata" of the Burmese Annals of Buddhism where Buddha passed the sixth rainy season.

Dr. Stein rightly controverted the erroneous theory of Mr. Nandlal De that the antiquities on the Kuluha hill are Buddhistic and strongly held the view in his article published in the "Indian Antiquary" that they were Jain in origin.



Ten rock cut Digambar Jain figures at Kuluha Hill, Hazaribagh

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It, however, appears that Dr. Stein did not mention in his article that Kuluha hill was the birth place of the Jain *Tirthankar*—Shitalanath.

Dr. Stein's description of the hill which has hardly changed could be quoted "The hill known locally as the 'Kulua Pahar' is formed by a projecting spur of the great range which runs along the northern edge of the plateau of Hazaribagh. It consists of a series of steep basaltic ridges, running in the general direction of north to south and culminating in a pinnacle of bold crags, which reach to a height of 1,575 feet above sea-level, as fixed by the Trigonometrical Survey. Owing to its height and bold form, the hill is a very conspicuous object in the land scape, as seen from the plains of Sharghatty subdivision". Now the subdivision is known as Sadar subdivision of Hazaribagh district. Dr. Stein continued :—

"The top of the Kuluha hill is approached by two paths only, one leading up from Hatwaria village on the west, and the other from a valley which skirts the hill, on the east. Following the former, which I used on my ascents to the hill, traces of the pilgrims' route are soon met in the auspicious *sindur* (red lead) marks applied to all larger rocks and trees. About half a mile south of Hatwaria, where the path leaves a wooded plateau at the foot of the hill, there is a small mound of stones and, on its tops an old relievo, measuring 1 ft. 8 inches in height by 11 in breadth which represents the Jina Parshvanath under the usual snake-hood. The Hindu pilgrims and the Purohits know the sculpture by the name of *Dvarapala*, "the Guardian of the Gate". For about half a mile further the path crosses an outlined ridge, which is fairly wooded. Then the proper ascent begins over bare basaltic roads of remarkably large size which face the whole west side of the hill. They are so steep and so bare of vegetation that for one not bare-footed it is a matter of some difficulty to scramble up. After an ascent of about

400 ft. a wall of even steeper but smaller cliffs is met. Here a regular path is formed by broad steps cut into the rock. This path leads to a point about 200 ft. higher up through the gateway of an ancient wall to the plateau near the hill top.

This plateau or rock basin—for this name would be equally applicable for a part of the area—is formed by two massive ridges of rocks more or less parallel which ascend from the south. Before converging towards the bold pinnacle of rock which, as already mentioned, forms the summit of the hill, these ridges are joined by a transverse ridge which runs in the direction from south-east to north-west and at a distance of about half a mile to the south of the summit. The bare rocks, forming the north face of the transverse ridge, slope gradually down towards a natural basin, which contains a small lake about 300 yards long with a greatest width of about 70 yards....The presence of the unfailing supply of water in a locality otherwise made so forbidding by Nature had probably much to do with turning the plateau of the Kuluha hill into a popular place of pilgrimage." (Indian Antiquary, March, 1901).

About 130 feet to the south-east of the gate there is a temple of Kulesvari Debi, which is a Hindu shrine. About 125 yards to the south of the temple and on the rocky crest of the transverse ridge is a large isolated boulder Bhimbhar. The legend is that Bhima, the hero of Mahabharat epic, had put up the rock to take rest in its shade. About 18 yards to the north of Bhimbhar is a small grotto about 4 ft. high and 3 ft. broad formed by a boulder overlying a fissure in the rock. Inside this grotto there is a very finely chiselled image of Parsvanath seated with the usual snake-hood above the head. Dr. Stein describes this in the following words :--"Inside is a well-preserved image of the Jina Parshvanath, seated and surmounted by the usual snake-hood. The later sculpture

which is about 2 ft. high is carved in a black basaltic stone and seems distinctly old. The interstices between the rocks serving as side walls and the boulders there filled with bricks 9 inch square and 2½ inches thick. Close to the west of this is another small grotto containing a seated Jina in the conventional posture. As the *Chinha* engraved on the pedestals is effaced, the Jina intended cannot be ascertained. Judging from the red lead marks on these sculptures, they seem to enjoy the orthodox attention of the pilgrims.

"Descending from Bhimbhar towards the temple a small rock-ground tank is passed and near it two small images placed below a tree. They measure 1½ ft. in height and damaged by exposure are yet clearly recognised as representations of Jinas. The pedestal of one of them bears a short inscription of which, however, only the date Samvat 1443 can be made out with any certainty".

The scenic beauty of the top of Kuluha hill is superb. Unfortunately the place has been somewhat neglected by the Jains and there are no rest sheds for the visitors or the pilgrims. Some of the loose Jain images that were observed a few years back no longer exist and speculation is useless as to where they have been removed. The Hindu shrine of Kulesvari receives a large number of visitors, mostly women, on particular occasions. Tradition also associated Kuluha hill as one of the places where the Pandava brothers of the Mahabharat spent a part of their forced hiding during the banishment. There is no corroboration of this and there are many places in different parts of India that are taken to be the places of hiding of the Pandava brothers.

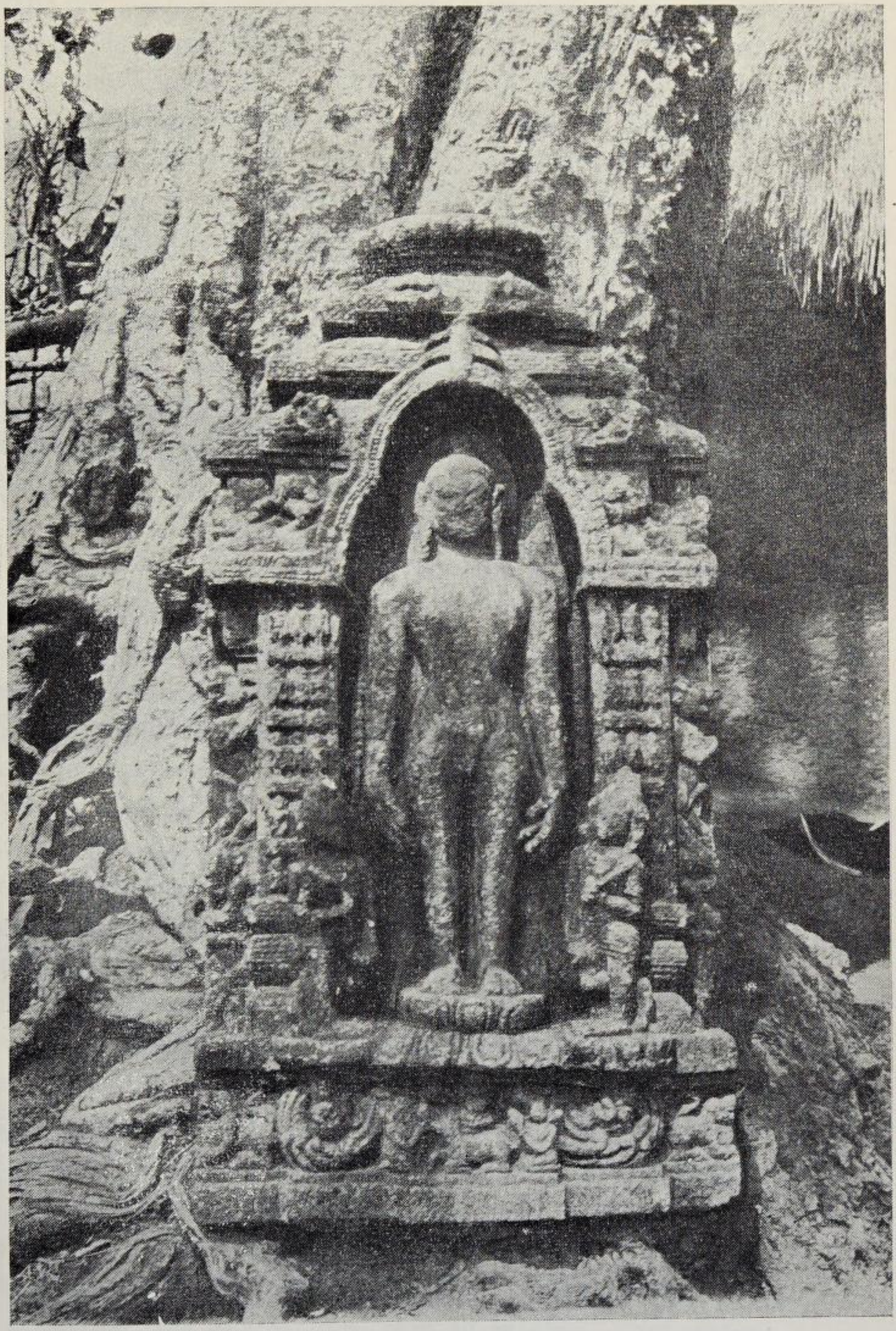
The Jain images of Kuluha hill are all Digambari *murtis*. The rock-cut images of the ten Digambari figures in Kuluha hill are commonly described as Pandava brothers with their attendants.

CHAPTER VI
JAIN ANTIQUITIES IN MANBHUM

It is now almost forgotten that the district of Manbhum in Chotanagpur Division of Bihar had once been a great centre of Jainism. Probably in no other district in India could be found more ancient Jain antiquities lying in neglect than in Manbhum. Manbhum was the district through which one had to pass while going from Bengal or Bihar to Utkal or Orissa.

It will be remembered that Jainism as a creed had once a very great hold on Orissa. The antiquities in Khandagiri Caves in Orissa are unique specimens of Jain antiquities. The famous Jain King Kharavela of Utkal or Orissa came upto Barabar bills in Gaya where he had left his impress. Manbhum was the via media through which the contacts between Bihar and Orissa were maintained. This may be one of the reasons why there are so many Jain antiquities scattered all over the district of Manbhum.

Hiuen Tsang, the Chinese traveller in India in the 7th century A. D., mentions that he came across a province which he called "Safa." General Cunningham mentioned that Bara Bazar of the Barabhum Pargana in Manbhum district was the headquarters of this "Safa" province. Mr. Hibert, however, identifies Dalmi, which is near Patkum as the capital of "Safa" province. There are some ancient remains which are clearly of Jain origin at Dalmi hills. Srawakas or lay Jains in this part of the district was a great factor at one time. The Srawakas occupied important areas in Manbhum district and were predecessors to the Bhumij population in Manbhum. They were mostly engaged in some sort of trade. The district of Manbhum was very



Ancient Jain image at Palma, Manbhum

[Courtesy and Copyright—Dept. of Archaeology, Govt. of India.

important for the inter-district and inter-province trade routes connecting Banaras, Jagarnathpuri and Tamralipta, an important port in Bengal. Even now there are a large number of Jains scattered all over the district of Manbhum. For our purposes we have included the present sub-district of Dhanbad as a part of Manbhum. There is no doubt that Dhanbad will very soon attain the status of a full district.

Tradition ascribes to Lord Mahavira having visited the province of "Safa" when he was on tour for the spread of his cult. It is said that the aboriginals who were in an overwhelming majority in the Safa province were not very keen to listen to or follow Mahavira and that he was even molested by them. But undaunted, Lord Mahavira went about preaching his cult and ultimately his sense of sobriety and saintliness touched the heart of the tribal population and many were converted to Jainism.

Balrampur, commonly known as Palma Balrampur, a village about four miles from Purulia, is on the bank of river Kasai. There is a temple at Balrampur in which there are a number of Jain images some of which are clearly of the Jain *Tirthankars.* Some of the images have the Jain *Chinhas* and are apparently quite old. An inscription on a stone fixed to a pillar was found at this village. The inscription was removed several years back by an agency commonly ascribed to be a Settlement Officer and now could be seen fixed by the roadside within the Court compound.

At Boram, a big village situated four miles south from Jaipur railway station, there are three temples in ruin which are said to be constructed by the Srawakas or the lay Jains. These three temples are identical in design. These temples have Jain images and were originally Jain shrines. To the south about a mile away from Boram there is a shrine where there are images in nudity. This by itself is a clear proof that the images are Jain in origin. The shrine is now taken to be a Hindu temple.

Chandankiari, another village a few miles away from Purulia, the headquarters of Manbhum district, is the place where a large number of Jain antiquities were accidentally found. The collection in Patna Museum of the images of the Jain *Tirthankars* that were found in Chandankiari makes one of the finest collections of Jain antiquities in India. Most of these images have been identified by the clear *Chinhas* or special emblems of the *Tirthankars*. Some of the figures are exquisite from the artistic point of view. The workmanship is delicate and superb. They are all of the 11th century A. D. There are two other villages within five miles of Chandankiari, namely, Kumhri and Kumardaga, where also there are some old Jain images. At both these villages inscriptions have been found one of which is said to have been removed by a local gentleman.

Among the other old Jain remains in Manbhum district, particular mention need be made about the Jain temples and sculptures at the small village of Pakbira, twenty miles north-east of Bara Bazar or 32 miles by Purulia-Puncha road in Manbhum (Purulia) district. They had attracted the attention of the Archaeological Deptt. J. D. Beglar in the Archaeological Survey of India, Vol. VIII, mentions about the remains at Pakbira as follows:—

"Here are numerous temples and sculptures, principally Jaina ; the principal ones are collected within a long shed, which occupies the site of a large temple, of which the foundations still exist; the principal object of attention here is a colossal naked figure, with the lotus as symbol on the pedestal ; the figure is $7\frac{1}{2}$ ft. high ; near it, and along the walls are ranged numerous others, two small ones with the bull symbol, one smaller with the lotus, a votive *chaitya* sculptured on four sides, the symbols of the figures on the four sides being a lion, an antelope, a bull, and what appears to be a lamb ; over each principal human figure on the *chaitya* is represented a duck or a goose, holding a garland;

there is, besides this, a second votive *chaitya,* and there may be others within that I could not see ; the temple, which enshrined the colossal figure, must have faced west; it was very large, containing the full complement of preliminary chambers and hall in front of the sanctum."……

"To the north of this stands a line of four stone temples, three still standing, one broken ; these are of the usual single-cell pattern, and the doorway is not cut up into two portions; these then, as well as the brick one just noticed were single-cell temples, but at some subsequent period *mandaps* were added to them; they have, however, all got broken, leaving the facades of the temples complete, so that not only is it evident that they were simply added on afterwards, but it is rather evident that they were not even bounded into the walls of the original temples; the junctions, where any exist, are quite plain; all these temples face north.

North of this is another, but irregular, line of temples, five in number ; of these, two are of stone and three of brick, the latter all ruined; of the stone ones, one is standing.

North of this is another line of four temples, three of stone and one of brick, all in ruins."

Besides these temples there are also some mounds which may be the remains of either big temples or may be the remains of stupas. Jain tradition is also clearly visible in the remains of a few big tanks and in their vicinity a few more mounds. It is a pity that the temples and the scattered antiquities have been allowed to decay. Excavations may have revealed an important phase of Jain culture.

A mela is held at Pakbira in the month of Chaitra where animal sacrifices used to be held. Since the last few years animal sacrifices are not being offered owing to persuasion by the Jains. An attempt is being made by some of the leading Jains of Purulia and Ranchi to build a temple at Pakbira and to preserve the Jain antiquities. Inspite of

vandalism due to neglect for many years there are still some finely preserved images. There are now three temples in ruins and about 20 images lying collected at three places. The temples are buried and the *Shikhars* (tops) of the temples are to be seen. A number of images are also lying half-buried. One of the images is 5 cubits high and of Shri Bahubalji. Unfortunately this image of Shri Bahubalji has developed a crack. This image is worshipped at the present by the villagers as Bhaironath. There are arrangements to give a bath to the image of Shri Bahubalji. The image is now well besmeared with oil and vermillion owing to the worship by the Hindus as Bhaironath. A number of the images lying scattered are in *Khadgasan* pose. The images also include Parsvanath, Mahavirji, Padmavati and Rishavdev. The images are apparently ancient and an opinion has been hazarded that they may be 2,000 years old. Carvings are superb and most of the images are still intact.

Apparently Pakbira was a very important place at one time. Several smaller villages nearabout Pakbira, although they have separate names, are commonly grouped under the name of Pakbira. At some of these smaller villages there are exquisitely carved stone door jambs or pillars. In the neighbouring village of Pankha there are four images which have been damaged. One of them is that of Shri Rishavdev with 24 *Tirthankars* on the sides. There is another rare specimen at this village. On a stone slab a tree of the height of 2 cubits has been carved with a child sitting at the top of the tree. Under the tree there are figures indicating father and mother and the mother is with a baby. The figure depicting a father has got the sacred thread. Near them stand seven persons. It is difficult to come to a correct appraisal of this specimen but probably it indicates the birth of some *Tirthankar*.

In the neighbouring village of Budhpur there are a number of images which are worshipped once annually in the course

Rishavanatha and Mahavira
Bronze image found in Chandankiari, Manbhum
[Courtesy—Curator, Patna Museum.

of a year. Some of these images are Jain specimens. Some of the images have been removed by individuals.

At another small village Darika, three miles to south-west of the ruins at Chechgaongarh there are also a number of old ruins, tanks, mounds and cells which are clearly of Jain origin. Beglar had noticed here a Jain statue in black basalt. He mentions "at the first village beyond Chandankiari is a statue of one of the Jain hierarchs in black basalt; he is represented seated cross-legged in the usual fashion, and on his pedestal is the bull symbol. It is on the banks of a large, now dry, tank near the old road from Midnapur to Banaras, which passes through Chas and Para."

At Chharra, about four miles from Purulia, the district headquarters of Manbhum, there are some ruins of old temples. Some of the temples are clearly Jain in origin. There are numerous votive chaityas with mutilated figures, of the Jain hierarchs. It is said that a number of smaller relics have been removed from this area when Chharra had a military colony in the Second Great War.

The writer noticed clear images of Kunthanatha, Chandraprabhu, Dhanendra-Padmavati, Rishabhdeva and Mahavira at this village. At Dharmasthan, a place of worship, a number of broken images of various *Tirthankaras* and some fine specimens of head were found. At Chharrah there used to be five stone and one brick temples. Out of them only two stone temples are in existence now but without any images. The stones of the broken temples, as is common in this part of the country, have been largely used by the villagers in building up their houses. In the neighbouring village Bhangrah two broken pieces of an image were found and the third piece was brought out from among a heap of old bricks and pieced up. The image was found to be a fine specimen of Rishabhdeva.

The next important group of Jain shrines in ruins are found at Dulmi, twentyfive miles west of Bara Bazar.

Dulmi is a small village on the banks of Subarnarekha river. There are numerous mounds, some of stone and others of bricks. The Jain temples are all exclusively at the extreme north end of what was probably the old city according to Beglar. Dulmi is an ancient place.

Beglar was convinced that this area was the seat of Jain ascendancy at one time and that the Jain influence was succeeded by Hinduism. He mentions "Some of the sculpture is clearly Jain, and it is not impossible but on the contrary probable, that the others regarding which there can be any doubt are also Jain ; there must accordingly have been a large Jain establishment here in the ninth and tenth centuries, succeeded, say, about the eleventh century, by Hinduism". (Report of Tour through the Bengal Province, Archaeological Survey of India, Vol. VIII, 1878). The fusion of the two creeds that this area saw is borne out by some orthodox Hindu antiquities as well. This is very unfortunate that the Jain images at this place have almost all disappeared.

A few miles from Dulmi is the small village of Deoli. There is a group of old temples at Deoli and they all appear to have been Jain. In the sanctum of the largest temple there is *in situ* a Jain figure known as Arhanath. Hindu eclecticism has claimed the figure as one of the Hindu pantheon and the figure is now worshipped by the Hindus as well. The statue is three feet high and on a pedestal. The figure of an antelope sculptured on the pedestal and two rows of three naked figures each over the head cut on each side make out their clear Jain origin. The main temple which is now in ruins consists of a sanctum, *antarala*, and a *mahamandapa*. There are a number of small temples by the side of the main temple. Under a tree within the distance of half a mile there is a Jain figure in nudity with the serpent-hood above the head. Research and exploration in this area are bound to bring out more relics.

When Beglar visited Suissa, a village near Deoli, he found under a *bar* (banyan) tree a collection of statues. He speaks of the statues as follows :—

"The sculptures collected under the tree are Jain and Brahmanical; the principal are known by the names below:—

Monsa, a naked Jain figure with the snake symbol.

Siva, a naked Jain figure with the bull symbol.

Siva, a votiva chaitya with four naked figures on the four sides, evidently Jain.

Sankhachakra, a figure of Vishnu Chaturbhuj.

Parvati, a female seated on a lion.

Besides these, there are two small Jain figures.....a female under a tree which I take to represent Maru Devi under the sal tree ; another female under a tree, with five Buddhist or Jain figures seated round her head on branches of the tree; on each side are four rows of two each of elephant and horse-faced men. Bunches of flowers and fruit hang round the head of the female figure." (Vol. VIII, Arc. Surv. of India). Now there is an enclosure and there are four temples at four corners and one temple in the middle. The temple in the middle is very big and has fine images. This temple, undoubtedly, is very ancient. It is a tragedy that neglect has encouraged vandalism and some of the figures Beglar saw do not exist at the site now.

It is also to be noted that a large number of inscriptions are lying scattered in different parts of the district of Manbhum. It is recently that a concerted attempt is being made through a historical society at Purulia to collect these inscriptions and to have them properly deciphered. There are inscriptions found at village Karcha, Bhawanipur, Palma, Anai, Bauridih, Kumhri, Kumardaga, Chaliana, Simagunda and Jaida, all in Manbhum Sadar. Some of these inscriptions, particularly at villages Karcha, Bhawanipur, Palma, Anai and Bauridih have probably references to Jainism as there are many Jain antiquities found at the places where

inscriptions were detected. The largest inscription is at Simagunda near Nimidih Railway Station and contains six lines.

There are several other villages which were not noticed by Beglar but which evidently had exclusive Jain images when Beglar travelled through the district. Some of these Jain antiquities are still to be seen although there has been a lot of vandalism on them. One of the most important of such villages is Karcha about six miles from Purulia. There are a large number of Jain statues and five ancient mounds, the excavation of which is likely to yield fruitful results. At Bhawanipur which is about one mile to the east of Karcha village an inscription has been found on the pedestal of an undoubtedly Jain *Tirthankar* Rishavnath.

This village Bhawanipur, about 8 miles east of Purulia, was apparently a centre of Jainism in the past. The clear image of Rishavnath has 24 *Tirthankars* engraved on the sides and there are also the usual figures of *Chamaris*, *Incensors* and *Yakshis*. By the side of this image under a tree the writer also saw another small image of Chakreshwari Devi. Under another tree nearby in the same village of Bhawanipur there is a Jain figure of a person on an animal which looks like a *Makar* (crocodile). The seated person has a sword in one hand and a bell in the other. The animal in this figure is taken by some as a dog but there is no place of a *Kukurbahan* image (where the dog is the mode of conveyance). Under the same tree there is also an image of Padmavati and Dhanendra. Apparently the image has been torn from its environments. The image of Padmavati and Dhanendra is now taken to be Hara-Parvati.

Another such village is Anai about three miles from Karcha, on the river Kasai. Nearabout Anai village there are other ruins of brick built old temples some with broken images and some without any. Many of the images that had been observed in these Jain temples 30 years back have

disappeared by now. The village of Bauridih near Ladurka is on Purulia-Hura road at a distance of 11 miles. It has recently yielded to the efforts of Purulia Historical Society five Jain images three of which are of Rishavnath, Chandraprabhu and Parsvanath respectively as made out from the *Chinhas*. The two other images are of the 24th *Tirthankar* Mahavira. Peculiarly enough in this village an inscription on a piece of stone has been used in the masonry work within the ring of a well. This clearly shows that the stone slabs containing images and inscriptions were open to free vandalism in the hands of unscrupulous public. The influence of the Pala period is apparent on some of the relics.

It may further be noted that a peculiar feature that has been personally observed in all these villages is that there was apparently a confluence of several religious creeds in this area. Side by side of the Jain antiquities we have clear specimens of orthodox Hindu antiquity, Mahayana Buddhistic antiquities and traces of Vaishnavism. It almost appears that the area was very eclectic and went on accepting one religious creed after another. It may be mentioned here that at village Deorghata near Boram about 18 miles from Purulia a series of images in well preserved condition have been recently found. They are mostly Buddhist images and it is likely that further investigation and exploration may yield Jain images as well as a number of Jain antiquities have been found within a mile of this village. It is a very significant fact that even the most casual observer while going along Purulia-Hura road (21 miles) will be seeing Jain images lying scattered in almost every village on this road. The Jain images are usually lying neglected under some trees or on the verandahs of houses and many of them are being worshipped by the Hindus as some member of the Hindu pantheon. Some of the images have been removed by local inhabitants of Purulia and other towns in Bihar

and West Bengal. Many a traveller, particularly motorists while passing are said to have taken away a number of small images. Some of the *Pujaries* (priests) or the local people have also gone to the length of selling the images for the paltry sum of Rs. 5/- or so. It is a sad reflection on human character that such images should be subjected to rapacious vandalism or commercialisation. In the course of his tour in the area the writer came to know that nearabout Ladhurka, a big village on Purulia-Hura road, several antiquities had recently been found by a casual digging of a place by the road side for the performance of a Pujah and these have been removed by some persons.

Katrasgarh which is now so very important for collieries was once the seat of Jain culture. Within half a mile to the south of Katrasgarh railway station on both the sides of the river Damodar there are a number of neglected ancient Jain images. Some of them have disappeared according to local information. To the south of the river there is a big Jain statue in nudity and a number of smaller statues. There are a number of temples, about 16 in number, and some are analogous to Jain shrines. There is also an inscription in one of these temples and two lines of it have been deciphered. One line refers to the protection of the Srawakas and the other mentions that the temples were built by the Jains.

At Chechgaongarh in Dhanbad on the banks of the river Damodar there are a number of ruins and temples. Near to, and east of, the largest temple at a ledge of rock on .the west bank of the rivulet there are two lines of inscription and the first line mentions *Chichitagara* and the second line mentions *Srayaki Rachhabansidra*. Beglar visited this area also and in his report holds positively "there were Jain or Srawaki temples here ; the carved architrave representing seated a figure with the halo is therefore probably a relic of the Jain temple."

It is, however, peculiar that the largest temple in this area is a Saivic temple. This temple appears to have been a later addition and a little east to the great temple are the ruins of the second largest temple in the place. The temples are profusedly ornamented with sculptures. Jain influence on the sculpture is not absent. That this area was at some time or other under Jain influence is also shown by the find of some Jain statues in the neighbouring villages of Bilonja. When Beglar visited Bilonja in 1872-73 he found one naked Jain statue said to have been taken from the ruins of Chechgaongarh.

Strangely enough Manbhum is a district where there are Jain antiquities in abundance lying exposed and neglected. The more one enquires the more relics come to one's knowledge. The little known village Pabanpur in Barabhum Pargana was obviously an important Jain centre in olden times. There are a number of ruined temples and broken antiquities. Some of these temples have exquisite carvings and have the impress of Pala influence. On all sides of the temple there are damaged images of the *Tirthankars*. Another small village Par at a distance of four miles from Anara Railway Station has also certain Jain antiquities but there has not been any exploration of the area. Some of the antiquities of this area had been sent to Calcutta Museum and are preserved there. One of them is a 2 ft. high image of Shanti Nathji in *Khadgasan*. This is slightly damaged.

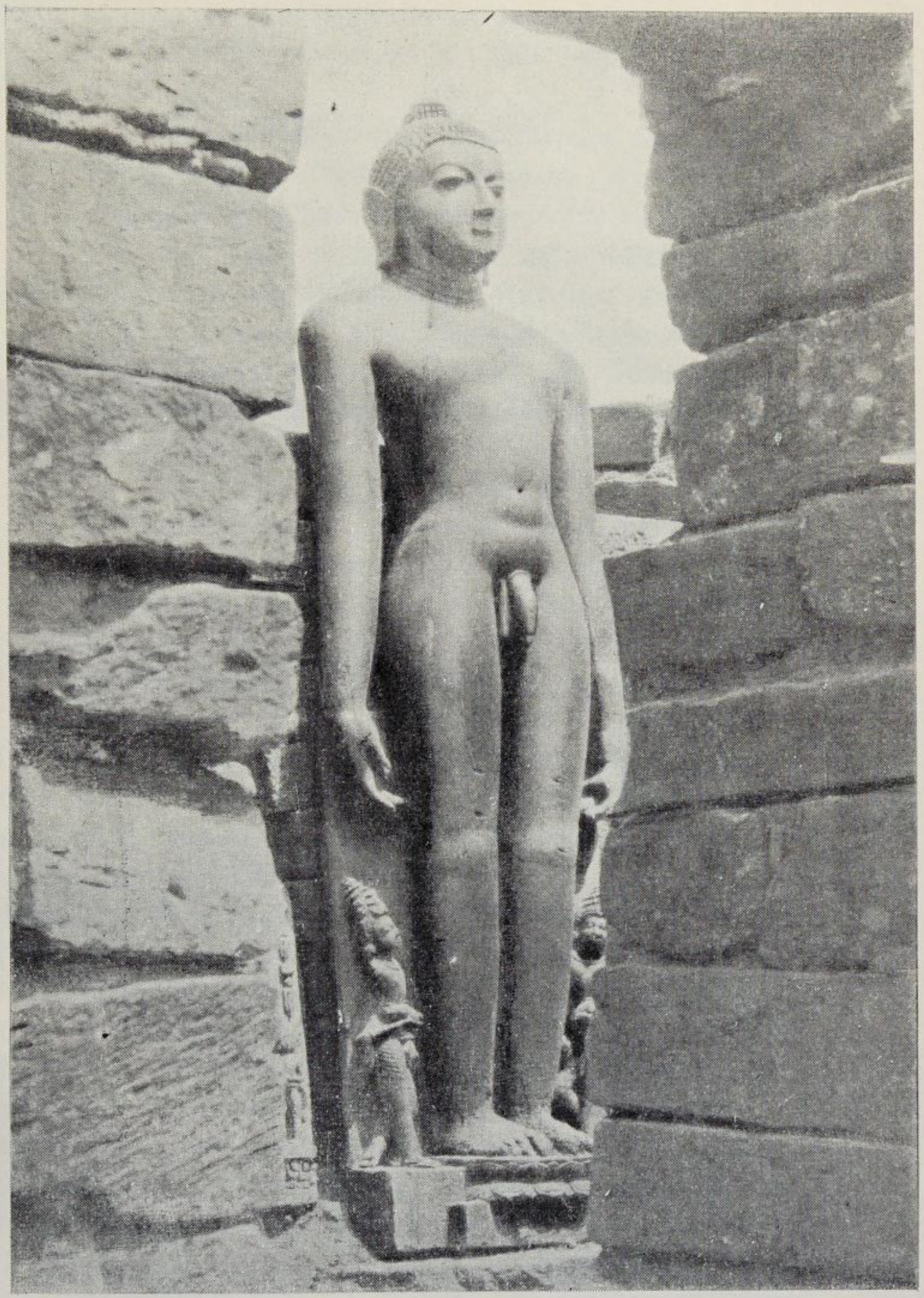
Probably because the Jain images many of which are still unbroken are lying exposed under trees or on sites which were once temples very little attention has been paid to them. The cluster of images that the writer saw at various parts of the district in neglected spots remind one as to what a commotion would have been made had they been discovered as a result of a digging. As no State protection has been given they have been freely utilised on the walls of

private houses or temples. Manbhum offers a rich fiield for research into the evolution of Jainism in this area, its relationship with orthodox Hinduism, Saivism and Vaishnavism. A number of inscriptions on the pedestals of some of the images have been found. They have not yet been properly deciphered or studied. A proper study of the inscriptions and the images supported by some excavations in well identified area of Jain culture will no doubt throw a good deal of light on the history of culture in this part of the country extending over two thousand years.

A few words on the Jain relics in Chotanagpur districts may be made. One of the objects of this brochure is to invite the attention of the historians, the archaeologists, the lay public and particularly the Jains to the many partially-forgotten Jain relics in the State of Bihar. The Shikharji temple at Parasnath hill in Hazaribagh district and the temples at Pawapuri and Rajgir in Patna District are quite well-known. But some of the relics and particularly those in Chotanagpur have been almost forgotten. Even in the List of the Ancient Monuments in the Chotanagpur Division published by authority in 1896 one does not find reference to many of the important Jain antiquities in Chotanagpur. Kuluha hill has been dismissed with only the following sentences and there is absolutely no reference to the influence of Jainism on the relics noticed :—

> "The inscriptions date to between the eighth and twelfth centuries ; they appear to be almost exclusively Buddhist, but are in very bad order. The sculptures date to about the same period, but are both Brahmanical and Buddhist. The place is little known, difficult of access, and has not been thoroughly examined ; a proper examination is necessary."

Regarding the state of preservation and suggestions for conservation the only remark is "being destroyed by weather"



Ancient Sri Bahubaliji image at Pakbira, Manbhum

and there is no suggestion that the ruins should be conserved. The Jain temples at Parasnath have, however, received a little more elaborate reference in this book. It was mentioned—

> "The special sanctity of Parasnath Hill, which yearly attracts about ten thousand pilgrims from distant parts of India, arises from the fact that it was the scene of Nirvana of no less than ten * of the twenty-four deified saints who are the objects of Jain worship. From the last of these Parsva or Parsvanath, the hill originally called Samet Sikhar has derived its second and better known name of Parasnath.
>
> The temple, the idol in which bears the oldest date of consecration, although the edifice does not exhibit the greatest signs of age, is a handsome building of brick, freshly chunamed and white-washed every year. A sanscrit inscription at the foot of the images in it announces the year of their being placed in the shrine, viz., A.D. 1768."

The relics in Manbhum and Singhbhum districts have received rather scant attention in this Government publication. Regarding the ruins at Dalmi or at Palma there is no mention that they are Jain in origin. It is rather unfortunate that regarding the te mple ruins of Palma there should be no reference to the Jain origin although it was mentioned "in different places are sculptures of perfectly nude male figures standing on pedestals and on canopies but with Egyptian head dresses, the arms hanging down spread by their sides, the hands turned in and touching the body near the knees". Regarding the remnants at Deoli, Suissa and Pakbira it was briefly mentioned that they were of Jain origin but not for the temple ruins at Boram. Regarding the temples at Chharra

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* The Parsvanath hill is the seat of Nirvana of 20 *Tirthankars* and not 10 *Tirthankars*.—P. C. R. C.

it was vaguely mentioned that "some of the temples were Jain or Buddhist, as numerous votive chaityas with mutilated figures, either of Buddha or of one of the Jain hierarchs, lie in the village. But it appears from the remains of sculptures lying about, that the greater number were Brahmanical, and principally Vaishnavic. The only tradition regarding them, is that they and some large tanks in the vicinity were constructed by the Sravaks, here called Saraks."

While pointing out that the informations regarding the Jain shrines and relics in the List of Ancient Monuments in the Chotanagpur Division published by the Government in 1896 are extremely meagre and somewhat misleading one cannot blame the persons responsible for drawing up this report. Jain antiquities had been neglected for centuries before 1857 and one can understand why inspite of the references in Buchanan's travels or in Beglar's accounts there should be such lack of information.

The story of Jainism in the districts of Chotanagpur whether in Manbhum or in Singhbhum or any other parts has an interesting background. There is no doubt that the geographical position of Manbhum and Singhbhum districts being on the route from Bihar to Orissa there was an impetus to the spread of Jainism. Royal support was also partially responsible for the spread of Jainism in this area. King Bimbisar, Kharavela, the lines of Rashtrakutas and Chandelas who had ruled this part appear to have been at least sympathetic if they were not active supporters of Jainism. There is another theory that among the Brahmins living in Manbhum there is a group who call themselves Pachhima Brahmins and these Pachhima Brahmins were described as belonging to the clan of Vardhaman Mahavira. These Brahmins who claim for themselves the privilege of being the earliest of the Aryan stock settling in this part might also have encouraged the spread of this creed with the patronage of kings or the governors of the sympathetic lines of kings.

All this explains the spread of Jainism in Chotanagpur after Mahavira's personal attempts to preach his creed here. The reasons for the decline of Jainism in Chotanagpur and particularly the reasons for the destruction of the Jain temples and images have to be looked into. For centuries there were practically no Jains in this area. This is a useful line for research and should be pursued by some one who should be able to trace the evolution and the ultimate blending of the various creeds of the period in the districts of Chotanagpur and particularly in Manbhum. It is surmised that the Chola soldiers on their way to the expedition under Rajendra Chola Deva and on their return back after defeating Mahipala of Bengal nearabout 1023 A. D. had destroyed the Jain temples and images in Manbhum district. The Pandeyas were fanatic iconoclasts. The rise of Lingayat Saivism in this area also contributed to the decline of Jainism in Chotanagpur. The decline was almost complete when in the 13th century A. D. a number of ancient Rajput clans came to the Manbhum district and carved out their principalities here. The important landlords like Kashipur, Patkum etc. are their lines. With them came various other phases of religion, inter-clash and fusion of religious ideas and after sometime we get the advent of the Tantric Mahayana Saivism. Soon after came a time during the latter part of the Mughal period for various reasons which need not be discussed here when most of the religions all over India almost lost their individual identity and mingled into a broad-based Hindu religion which embraced all sects and almost assimilated the various groups of theists and atheists. Jainism was almost taken into the Hindu fold and the Jain *Tirthankars'* images came to be freely worshipped as Bhaironath, Hara-Parvati (the image of Dhanendra and Padmavatthi) etc. Later the Vaisnava school made headway in Manbhum and Singhbhum districts. Mahaprabhu Shiva Ram Goswami of

Arraha (Adra) and his contemporary Trilochan Goswami from the south spread Vaisnavism on the religiously fertile soil of Manbhum and were able to convert the great Panchkotraj, the premier chief in the district, from Shaktaism to Vaisnavism some years before the great movement of 1857. These are some of the probable reasons why the ancient relics of Jainism in Chotanagpur, some of them thousands of years old, are now lying neglected in different parts. The reasons that have been particularly mentioned about Manbhum district also apply to a great extent to the districts of Hazaribagh and Singhbhum in Chotanagpur. But, nevertheless, these are some tentative suggestions which could be usefully followed up by the Research scholar.

Three ancient Jain Temples in ruin at Pakbira, Manbhum

[Courtesy and Copyright—Dept. of Archaeology, Govt. of India.

CHAPTER VII

JAIN ANTIQUITIES IN SINGHBHUM

The cult of Jainism had spread into the interior of the district of Singhbhum in Chotanagpur. In this area they came to be known as the Sravaks or the Saraks. O'Malley observes in the District Gazetteer of Singhbhum (1906) : "The name Sarawak, Serak or Sarak is clearly a corruption of *Sravaka*, the Sanskrit word for a "hearer," which was used by the Jains for the lay brethren, i. e. Jains engaged in secular pursuit, as distinguished from *Yati*, i. e., priests or ascetics. It appears probable that the latter remained in Manbhum, where several Jain temples have been found while the Sravaks or lay Jains penetrated the jungles, where they were rewarded with the discovery of copper, upon the working of which they must have spent all their time and energy."

The remnants of the Saraks working in copper in Singhbhum district are seen in a number of old ancient copper mines. The Saraks evidently had attained a high level of efficiency in working copper ore considering the non-availability of the modern tools and plants and scientific knowledge. But the skill they had achieved even without them was remarkable. Regarding their work of the ancient copper mines of Singhbhum, O'Malley in the Bengal District Gazetteers, Vol. XX, Singhbhum, Seraikella and Kharsawan, (1906) observes :—

"Further traces of civilization may be found in the remains of buildings and copper mines in nearly every place where the copper deposit is not concealed beneath the alluvium. Regarding these remains, Dr. Stoehr, an eminent

mineralogist, wrote fifty years ago : "In spite of the rudeness of the mode of extraction, the work must be admitted to have been sagaciously conducted. The ancients never went deep, sometimes hindered by the water, which everywhere is reached below the level of the valleys sometimes by the fear of working underground. The use of powder in blasting must have been unknown to the people of that time, for I everywhere found in the old works, where open, single pillars undisturbed, very rich in ore, but in such hard rock as only to be won by blasting. The ancients seemed to have smelted the ore in little furnaces on the spot, for one finds remains of walls, heaps of slag, and even copper bloom in many places. It is impossible to determine the age of the old workings, the heaps and fallen-in-pits are mostly overgrown by thick jungle and covered by old trees; only here and there one finds large openings in the rock, at present the refuge of crowds of bats, whose dung covers the floor more than a foot deep; the cavity itself being converted into a beautiful green hall by a thick crust of malachite."

"If one asks the inhabitants when such work was in progress, they do not know; they speak of 100 years with the vague ideas of Asiatics about time, representing thereby an arbitrarily long period. It seems to me, however, certain that the present half-wild inhabitants are not in a condition to carry out such works, and these may be the relics of an ancient civilization, like the rock temples of the neighbouring Orissa, like the fruit tree (mango and tamarind) that one often finds as very old trees in the middle of the thickest forest; as again the remains of the great Dalmi, which once stood in the thick woods of the Subarnarekha. Only one story has reached me of the ancient mines. Wherefrom the lofty Siddheswar, the ridges of Bindraban, Ruamgarh and Mahadeo descend into the valleys as spurs, one finds on Bindraban extensive old diggings and pits, and on Ruamgarh slag-heaps and remains of brick walls. There at Ramgar a

Raja of the name Ruam must have lived and have made the diggings and houses. In the story Raja is reported to have had two tongues, so I must consider him as a person who spoke two languages, in fact a foreigner." *

"Further enquiry regarding these ancient mines was made by Professor Ball in 1868. He found ancient mines excavations in very conceivable situation, at the top of hills, in valleys, in the thickest jungles, and even in the middle of cultivation where the rocks are obscured by superficial deposits. These excavations show that the ancient miners had carefully searched the country and had considerable mining skill, while the slags furnish conclusive evidence of their proficiency as practical metallurgists. The mines, he found, were attributed to a people called Saraks, who once held the country. The same tradition of the former rule of these people was discovered by Major Tickell, who in 1840 wrote :— "Sighbhum passed into the hands of the Surawaks, a race now almost extinct but then numerous and opulent, whose original country is said to have been Sikrabhum and Pachete. The oppressions of the Surawaks ended in their total expulsion from the Kolahan".**

This tradition is also referred to as follows by Colonel Dalton in the "*Ethnology of Bengal*" :— "It is admitted on all sides that one part of Singhbhum was held by the people who have left monuments of their ingenuity and piety in the adjoining district of Manbhum, and who were certainly the earliest Aryan settlers in this part of India—the Sarawaks or Jains." In the Kolhan also there are still a large number of tanks called Sarak tanks by the Hos. Not only Kolhan but other parts of Singhbhum and Seraikella and Kharsawan also abound in such ancient Sarak tanks. The enormous tank of Ahar Bundh with remains of ruins of temples near its banks in Karaikella perganah of Seraikella State and the

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* Copper deposits of Singhbhum, Records Geol. Surv. India III, 93.

** Ho-desum improperly called Kolahan (J. A. S. B.) 1840, p. 696.

Mullick Bundh in Seraikella Town itself are best examples of such Sarak tanks."

The influence of the Jains in the district of Singhbhum is also borne out by many existing ancient relics at Benusagar and other areas. The ruins of the temples and the pieces of ancient sculpture at Benusagar and at Kichang, six miles away from Benusagar in Keonjhar district of Orissa have not yet been subjected to very deep scrutiny. Some of them show Jain influence and conventions. Beglar, as quoted in Archaeological Survey of India, Vol. XIII, ascribed the temple to the 7th century A.D. and observed about the sculpture as follows :—

"The sculptures that exist are entirely Brahmanical with two exceptions. The exceptions are a small naked figure, which, from its evident resemblance to Jain figures, I take to be Jain ; and a seated figure with the hands in the attitude of teaching, resembling figures of Buddha, and like many of them with his head covered with little curls. That this figure is Buddhist, its general resemblance to figures of Buddha in Magadha leads me to believe; still there is nothing impossible in its being Jain. With these two exceptions, all the figures are Brahmanical, and almost exclusively Saivic, Ganesh, Kali, Mahisasuri Devi, etc., fragments of these being frequent. A remarkable piece of sculpture of curious and excellent execution and very spirited design, represents the forepart of an elephant, elaborately ornamented. The elephant is kneeling evidently formed either a pedestal of a figure or projected from the plinth near the entrance of some one of the numerous temples, in a manner similar to the projecting figures of elephants in other parts of India. The excellence of execution and design of this piece of sculpture entitles it to a place in any museum."

Benusagar is a small village situated seven miles south of Majgaon in the extreme south-west of Kolhan and on the boundary of Singhbhum and Mayurbhanj (in Orissa). The

name is derived from a big tank to the north of the village. The tank is now utterly neglected and overgrown with weeds. There is an island in the middle covered with thick neglected vegetation. The area undoubtedly recalls glorious days. It is important to mention that there are some low mounds of bricks like *Stupas* so very common in Jain shrines and there are ruins of old temples and images. Beglar's opinion quoted above refers to these temples. A visit to Benusagar which the writer paid was well worth it.

Similar *Stupas* or mounds of earth are also seen at Kesnagarh, a village situated south-west of Lalgarh in the extreme south east of Kolhan. There is another small village Ruam in Dhalbhum situated two miles south-west of Mahulia. There are some old remains at Ruam consisting of a mote, tanks, and accumulation of ancient copper slag and all these indicate a township at one time. Regarding Ruam, O'Malley mentions ; "It contains some remains which probably mark a former settlement of the Sravakas or lay Jains, though local tradition ascribes them to a Rajah called Ruam who is said to have a fort here." (District Gazetteer, 1907).

There is no doubt that the Saraks had largely influenced the Khiching type of architecture. Some of the pieces of sculpture found at Itapukri have been taken to the Patna Museum. Some of the relics of Kaching which are clearly of Jain origin are now kept in the Kaching Museum of the Orissa Government.

The reason as to how Jainism had struck deep roots in Singhbhum is not far to seek. Along with Manbhum this district borders Utkal or Kalingadesa (Orissa). There were recognised ancient trade routes between Utkal and these two districts. Singhbhum was also included in the Empire of Kharavela, the great Jain Emperor of Orissa. Orissa had been a great Jain stronghold from the days of Mahavira Vardhaman, who had personally preached his religion in Kalinga. It is said that Mahavira went to Kalinga as the

king of that country was a friend of his father. An old Jain work, the Haribhadriya-Virtti, mentions about this. The famous Hathigumpha inscription of the Emperor Kharavela has a reference to the fortress of Gorathagiri (Barabar hills in Gaya), Rajagriha (Rajgir in Patna) and the gangetic plains of Pataliputra. Anyone who is interested in a study of Jainism in Kalinga-desh is referred to C. J. Shah's "Jainism in North India" (Published by Longman Green & Co., 1932). In the Jain treatise of Achranga-Sutra there are ample references to Vajjabhumi and Subhabhumi, the original forms of Bhanjabhumi and Sinhabhumi (Singhbhum). There should be no wonder that there are ample relics of Jainism scattered in Manbhum and Singhbhum districts which have been far too neglected so far.

The famous Hathigumpha inscription on the Udaigiri hills near Bhubaneshwar in Puri district of Orissa records another important landmark in the story of Jainism in Bihar. As mentioned before, Jainism had spread from Bihar to Kalinga or Orissa. Emperor Kharavela of Utkal was one of the biggest Jain Emperors just as Asoka was for the Buddhists. Emperor Asoka by his numerous commands spread far and wide the tenets of Buddhism. His great patronage to the Buddhists and to some extent to the Jains naturally meant a decline of the privileged position of the Brahmins. Asoka's *Dharma-Mahamatas* or *Superintendents of Morals* worked directly opposite to the interests of orthodox Brahminism. Further, Asoka preached the principle of *Danda-Samatu* and *Vyabhara-Samata*, i. e. equality of punishment and the equality in law suits. No longer could the Brahmins escape the arms of justice and law if they committed a crime. All this show that Asoka was very severe on the Brahmanical Hinduism which was indirectly a help to Jain creed.

A reaction was inevitable when the Emperor Asoka passed away. All the reactionary elements which were

working in secret and nourishing a great grievance against the Emperor Asoka combined. All that was needed was a fusion in the person of a strong military leader and that was found in Pushya Mitra, the Commander-in-Chief of the Maurya Empire. Pushya-Mitra murdered Brihadrath, the last Maurya King. Already the Maurya Empire had been reduced to Magadha and the neighbouring districts. Coming in the crest of the wave of a reaction Pushya-Mitra's murder of the last Maurya king and proclaiming himself the King as the founder of the Sunga or Mitra dynasty was acclaimed. There was a great reaction and a revolution in the triumph of the Brahminic faith. Pushya-Mitra carried out a ruthless persecution of the Buddhists and the Jains. It is said that he was responsible for destroying monasteries and monks from Magadha to Jullandhar in the Punjab. Jainism in Bihar also was very much affected by Pushya-Mitra's tirade against the creed.

Emperor Kharavela, who was a true Jain in his heart, could not, however, ignore state-craft. He saw that he had to do something against this terrible crusade even if it was against the creed of *Ahinsa*. The Hathigumpha inscription makes it clear that Kharavela came down to Magadha and fought the Magadha King, Bahasati-Mitra, who has been identified with Pushya-Mitra Sunga. Kharavela carried out his exploits against Magadha twice. In his first attack he came within a few miles of Pataliputra (Patna). Kharavela was at Gorathagiri (Barabar hill in Gaya district) following the old Gaya-Pataliputra route when Pushya-Mitra made a strategic withdrawal to Mathura. Hearing of this advance of Kharavela, Demetrios, the Greek king got a fright and abandoned Mathura. Kharavela's second attack is described in the Hathigumpha inscription at some details. It was mentioned in the inscription that in the twelfth year of his reign Kharavela caused consternation amongst the people of Magadha. He had entered with his elephants and had made

Bahasati-Mitra, the King of Magadha, bow at his feet. Kharavela had entered Northern India by a long march at the foot of the Himalayas and suddenly appeared before the capital of Magadha. The mighty river Ganga was no problem to him, as he had a fleet of elephants with him brought from Kalinga. Not only Pushya-Mitra was subjugated, but he had to give up a lot of his treasures. The Hathigumpha inscription mentions that a famous Jain of Kalinga, which apparently meant an image worshipped in Kalinga by the Jains, was taken back to Orissa by Kharavela and thus vindicated the earlier capture of the image by King Nanda I. Kharavela apparently remained satisfied by a symbolic victory and did not take the throne of Magadha. If he had there would have been a great Jain revival in Bihar. But there can be no doubt that Kharavela's exploits in Bihar helped Jainism to a great extent in surviving the onslaught. This may be one of the reasons why Jainism was not uprooted from the soil of Bihar, as was the fate of the sister religion of Buddhism for reasons which need not be discussed here.

CHAPTER VIII

BUCHANAN'S REFERENCES TO JAIN SHRINES

We have an excellent chronicle of Bihar in the accounts of Buchanan written about a century and half before. He was a keen observer and his interests were wide.

Francis Buchanan who came to be known as Hamilton afterwards had visited various part of Patna and Gaya districts in 1811-12. Buchanan's journals have been published in 1923 by Mr. V. H. Jackson of Indian Educational Service. In the course of his tours Buchanan had visited a number of Jain relics in Patna and Gaya districts. Some of these places were later visited by Beglar of the Archæological Survey of India. It is, however, a pity that inspite of the existence of the many Jain relics being noticed there were hardly any steps taken to maintain them properly.

Buchanan writes in a very homely manner and frequently gives minor details which are rather interesting at this distance of age. Buchanan's travels give a fair picture of the Jain shrines he visited although he was more of a traveller than an antiquarian.

A few references will be made to some of the places visited by Buchanan where he found Jain remains. It is an anomaly that even some of the Jain sites that Buchanan saw cannot be identified properly only after a century and half. At page 12 of the Journal of Buchanan edited by Mr. Jackson will be found a reference to Buchanan's visit to Keoyadol (Kauadol). Kauadol is at Barabar hills near Gaya. Buchanan found a number of figures "of a very great antiquity". He thought that several of them were Jain images. As a matter of fact Barabar caves and the other

remains have got a clear Jain complex and we know that Emperor Kharavela of Utkal had come up to Barabar in the course of his exploits in Magadha. It has been mentioned before also that It is difficult to clearly separate the Buddhist and Jain images from architectural point of view. Unfortunately there appears to be a tendency now to identify most of such images as Buddhist unless some are clearly of Jain origin marked by such emblems as snake or any of the other accepted emblems, particularly Jain. Frequent oblations of water or milk, painting with vermillion disfigure the minor details of the emblem.

At page 49 of the Journal the following paragraph occurs about a Jain figure in the Gaya city :—

"8th December—I went to view the range of hills south and west from the city of Gaya. Proceeding along the city I came to its north-east end, called Muruli or Girdkut, beyond which is a lower part of the hill, called Singrik. At its west end, where there are some small modern buildings on the plain, is held a great Mela. Beyond this is a small hummock, and a long ridge called Mandam, in the language of men and Udyant in that of the Gods. At the west end of Udyant is a small plain surrounded by some small hills. On the plain are the ruins of a small temple. By them is the image of a cow giving suck to a calf, I believe an emblem of the Jain worship. It is called Dhenukaruna."

Buchanan had visited the famous Bodh Gaya near Gaya so very sacred to the Buddhists. Buchanan had also seen the temple of Parswanath at Bodh Gaya. He mentions at pages 53-54 of the book :—"Another is a temple of Parswanath, which is frequented by the pilgrims of the Saru Jain who come from the west of India to visit their holy places. I am told that most of the inhabitants of Jainagar are still Jain, and that it is only a few years since the present Raja was converted by a Mithila Brahman and became of the sect of Sakti. The last temple is that of Brahma, but I

am persuaded that all the images are Nastik. That of Parswanath is placed on a throne evidently intended for the place it occupies. It is standing and clothed. The others appear to have been brought from Gaya, and many are built into the walls."

At Nawadah the headquarters of a Subdivision of the same name in Gaya district he visited a Jain temple at Nakaur which has been identified as Gonawatola (Gunawad) on the main road of Giriak and Rajauli. This place is also near Nalanda. The temple has been described as follows :—

"21st December—I went about a mile and a half northerly to see Nukaur tank and the Jain temple which it contains. The tank extends east and west in its longest direction, and is much choked with weeds, especially the Nelumbium. The temple occupies the centre, a small square terrace, and is a neat but inconsiderable building covered with one dome. A road in very bad repair with a very rude bridge of brick lead into it. The temple is in very good repair, so that if built 100 years ago as said, it must have been several times repaired. It contains two stones, much carved and perhaps old, as one is defaced. On the top of each are resemblances of the human feet surrounded by short inscriptions. There is not the smallest trace of any ruin in the vicinity of the tank to induce one to suppose that it had been formerly a place sacred to the worship of the Jain ; to which they were allowed to return when the Muhammadan conquerors looked on all Hindus with equal contempt and favour. Neither is there a single Jain near the place. Why it has therefore been selected I cannot say. Perhaps the tank is old, and the Jain knew from their books that the stones, the old object of their worship, were contained in the island. Its vicinity is waste and covered with bushes. Nawadah is a small market village, very poor."

Gunawad is about two miles from the railway station of Nawadah on the road to Bihar-Bakhtiarpur. It may be

mentioned here that one theory is that Gautam the main disciple of Mahavira Swamin obtained Nirvan at Gunawad twelve years after the Nirvan of Mahavira. But this theory is not accepted by all. According to the other section Gautam Swamin obtained his Nirvan at Vipulgram (Rajgir). It is, however, commonly believed that Gunawad is a place that was often visited by Gautam. It may also be mentioned that even now there is a fair sprinkling of Jains at Nawadah and at Hisua, a prosperous village near Nawadah. Gunawad has now got two recently built Jain temples. There is no doubt, however, that the site is old.

At page 98 of the Journal Buchanan mentions about his visit to Baragung which has been identified as *Baragaon* (Nalanda). Here he saw some clearly cut Jain images with snake emblems. He also found at this place a small temple of the Serawaks which he thought was about 100 years old. The doors into the temple were made so small that one had to creep in on all fours. They may have been deliberately made to impress the quality of humility on man-kind. Some of the Jain relics of Nalanda are now in the Nalanda Museum.

Buchanan mentions that the area was known as Kundilpuri and the residence of Maga Raja. He had also visited Pawapuri and it is worth while quoting Buchanan's description of the temples at Baragaon and Pawapuri. The description is quoted in extenso*.

"The temple of the Jain at Baragang is called Budh Mundol, and is the place where Gautoma died. The present temple was built by Sungram Saha, a merchant, who lived about 250 years ago and placed in it an image of Santonath, one of the Avatars. Kundilpur is also called Pompapuri. The Budh temples had been there before. There were no

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*The spellings of the names have been kept as mentioned by Buchanan. Buchanan's observations are not always correct nor are his informations on which the observations are made. The quotation is given more because of its descriptive value. (P. C. Roy Choudhury).

other Jain Rajahs here. Raja Maga (a proper name) afterwards built the fort of Behar, but the Jain have no account of him, as he was not of their religion. They have no account of Jarasindha as being an infidel, but they say he lived before Padamuda. Four of the Avatars, Molonath, Subodhnath, Kuntonath and Arinath, performed hermitage (*Topisiya*) at Rajagrihi, on which account it has become a holy place and was published as such about 2,2000 years ago. Four maths have been built by the house of Jogotseit within these 100 years. It belonged to Raja Srinik.

At Pokorpur near Pauyapuri is a temple of Mahavira. When he died he was carried as usual to heaven but some of his remains were left at that place. The temple was built lately. At Gunauya near Nawadah, Gautam Swami performed *Topissia*. He says that Vaspujiar died at Champanagar. Karna Raja was not a Jain, but Raja Dodibahun was Raja of Champanagar an exceeding long time ago, at the time of Vaspuja. He was after Karna Raja.

Twenty of the Avatars died at Sometsikur hill, called Parswanath in Palgunj. Neamnath died at Grinar near Gujerat, Adinath at Setrurija near Palitana city. The places where the 24 Avatars were born at Kasi, some at Ayudiya. All the Avatars were sons of Rajahs except Neamnath, who was son of Samududra Vijayi by Siva Devi. Samududra was Jodobongsi, or of the same family with Krishna.

The whole Jain are called Srawakas, but they are divided into 84 castes (Jat), Osuyal, Srimal, Agarwal, Porwar, etc. The Osuyal and Srimal can intermarry, but none of the other castes can intermarry nor eat together. Besides these are a class called Bojok or Pushkarna, who are Brahmans. These were admitted about 350 years ago, when a king threatening the Srawaks with destruction, a number of armed Brahmans undertook their defence and have been received as Purohits for the whole. Formerly they had no Purohits. The Bojoks although outwardly Jains, are generally supposed to be

privately of the sect of Vishnu. At first he said that there were no Brahmans among the Jain, but he afterwards said that he had heard of Gujerati Brahmans belonging to the 84 castes, and called Gujewal. The Agarwal, Osuyal, Paliwal, Srimal and others perhaps are Chitris. Basirwal are Jat or Goyalas, Golavaris and Poriwar are Vaisiyas. Any one of the castes or Brahman of any kind may become a Joti, or the Gurus of the Sarawaks. My informant in fact says that he was born a Gaur Brahman, and that his father was of the sect of Vishnu. My people think that privately he still continues of that faith. None of them are married, and they give *upades* to the Sarawaks, who are all married. The abode of the Jotis is called Pausal. One Joti usually lives with his *Chelas* and such guests as he chooses to entertain. They also are divided into 84 sects or Guch, each of which has a chief Sripuj. If a Joti leaves no *chela* the Sripuj is his heir. They are also divided into two maths, Digumba and Swetumba. The Digumbas should go naked, but they now content themselves with using tanned clothes. They follow the same gods, but have some different books. None of them here worship the Astik gods, but they have a Chetrapal god of cities, as other Hindus have Grama Devatas. Their temples here they call Deohara. They perform Hom, that is, burn offerings of honey and ghi. They make no sacrifices. They admit the sun and heavenly bodies to be deities, but do not worship them.

The Rajahs of Jaynagar were Jains until the time of Protapsingh, the son of Sewai Jaisingh, who became a worshipper of Vishnu. The Astiks here deny this, but I heard the same from a Gaur Brahman who had come from Jainagar as an artificer. Many of the Rajputs of Bendeli, Mewar, Marwar, Kundeir, Lahor, Bikaner, Jodpur, etc. are Jain, but many also are Vaishnavs. They admit the Budhs to have proceeded them, but know nothing of their history. The Budhs were succeeded partly by the Vaishnavas, partly by

the Jains. He says that Mahapal, Devapal, etc, were Jain merchants, not kings.

In the Bhagwati Suth in 45,000 slokes is contained an account of the Avatars and Jain Rajahs. The Tara Tambul gives an account of the places of pilgrimage, with their distance. He has a good many books in Sanskrit, but not the Bhagwati Suth. The Jains' images that are sitting have both their hands supine and across. Those standing have both hands down, with the palms turned forwards. They have 48 female deities, Padmawati, Chukreswori, Chundrakangta, Sri Maloni, etc. They make offerings of flowers and fruits to them. Some have many arms.

He says that Vihar is the proper name of the place, and has always been its name in the vulgar dialect. It obtained the Sanskrit appellation Bisalapur in the time of Mahavir.

The old images in the fort at Behar, the Joti says, are all of the Buddhists. One, a small stone with a muni on each of four faces, contains a short inscription, but so much defaced that no meaning can be extracted from the parts that are legible. Without the south gate, under a young tree, some broken images have been collected, but I had no opportunity of consulting the Joti concerning them. One is a female sitting, with two elephants, above her head".

Buchanan mentions that he found Pauya and Puri were two distinct places. At Puri the Jains had detected three places of worship and the farthest south was the place where Mahavir was burnt. Buchanan found a Brahmin, a Telangana of the sect of Vishnu and a Mali being incharge of the temple which was erected and kept in good repairs by the family of Jogot Seit. North of a tank there was another place of worship in the honour of the feet of Mahavira. At Puri there was a big temple consisting of two courts surrounded by brick wall and with very small doors. In the centre were three representations of the feet of Mahavira *(Charan Cinha)* who expired at that place.

Regardlng his vlsit to Rajagrihi (now identified with Rajgir) a reference may be made to Buchanan's description of Jain influence. He mentioned that the Seruyaks had mentioned to him that the fort was built by Raja Senok or Sirinik and being his residence called Rajagriha. It was the same person who built Baragaon and who was contemporary with Mahavira. He refers to a dirty pool at a place near Soriswati which was considered holy both by Jain and Astik,

Another place Buchanan describes as Hangsapur Nagar, which he visited and he found a number of temples for the Jains. This place has not yet been identified.

There are other scattered references to Jain relics by Buchanan. Some of them like Hangsapur Nagar can not be identified clearly. Buchanan had his limitations and besides the names of the places where he found Jain relics his observations on Jainism need not be accepted. His observations are mostly based on hear-say.

CHAPTER IX

JAIN ANTIQUITIES IN GAYA

The district of Gaya in Patna Division is also closely associated with Jainism. Gaya district adjoins Patna district with Rajgriha, Nalanda, Pawapuri and Pataliputra which have important Jain relics. Even at Buddha Gaya where Gautama became the Buddha and founded the Buddhist creed we have seen a Jain shrine. The Jain relics in Gaya district are scattered.

The Brahma-Yoni hill to the south of Gaya town has a small figure with a horse on the pedestal, which General Cunningham believed to be most probably a statue of Sambhavanath the third Tirthankar. Horse is the *Chinha* of the Tirthankar Sambhavanath.

The Barabar hills about 19 miles by road to the north of Gaya, has a series of delicately excavated caves. The caves are usually associated with the Ajivikas, who were taken to be closely associated with the Jains. The members of the Ajivika sect went about nude and were noted for the ascetic practices of the most rigorous kind.

The Barabar hills and the caves therein are commonly held to be Buddhistic. It has been observed before that from architecture point of view there cannot be one Buddhist school and another Jain school. The conception and the development of the architecture of the Buddhist and Jain stupas, chaityas, shrines, sculpture and painting moved on the same set of lines. Therefore, since it is established that the Ajivikas lived in the Barabar Hills, it cannot be denied that the caves and other relics of the Barabar Hills commonly

taken to be Buddhistic in origin were also influenced by the Jains. We also know that King Kharavela of Utkal came up to the Barabar hill on the wake of a campaign. Thus Barabar hill was a landmark which had to be reached by the Jain King Kharavela. He would not have done so if the Barabar hill was not a seat of Jainism.

Another important place Gunawa or Gunwad about two miles from the railway station of Nawada on the road to Bihar-Bakhtiarpur has already been mentioned. It is held by some that Gunawa is a place where Gautam, the chief disciple of Mahavira attained his Nirvana. This theory is, however, unacceptable to some people who consider that Gunawa is a place which Gautam had often visited but that he had attained Nirvan at Vipulgiri (Rajgir).

At Gunawa stands a temple and dharamshala built by Seth Hukumchand. The image in the temple is that of the Tirthankar Kunthanath in *Padmasana Mudra*. There are also the images of a few other Tirthankars set up at different periods. These *Tirthankars* are Vasupujya Swami and Parsvanath Swami. There is a *Charan-Chinha* of Gautam Swami. There is also a Jala Mandir at a little distance from the temple. This temple is built inside a tank which is connected by a bridge about 200 feet long.

The distant subdivision of Aurangabad in Gaya district bordering Shahabad district has a number of Jain relics two of which are being mentioned here. Pachar Pahar is a hill near the eastern boundary of the Aurangabad subdivision of Gaya district. It is about two miles to the south-east of Rafigunj. The principal object of interest is a cave half way up the southern face of the hill in a natural fissure in the rocks. The access to the cave is through a small stone-faced door. In front of it stands a portico resting on stone pillars and inside the cave there is a large statue of Parsvanath and other smaller images, which are evidently all Jain,

The existence of a Jain sanctuary in this locality is of some interest on account of its isolation.

Another important place for the Jains is Srawak hill situated three miles away from Rafigunj in Gaya district. The hill consists of one huge slab of stone without a single tree on it. The small village at the foot of the hill is known as Srawakpore. There is a cave in the hill 10 yards by 6 yards with a beautiful figure of Parsvanath. The left foot of the figure has been damaged. On the slab there are six carved images in *Padmasana Mudra.* There are traces of some ancient inscription beneath. It is difficult to decipher the inscription now.

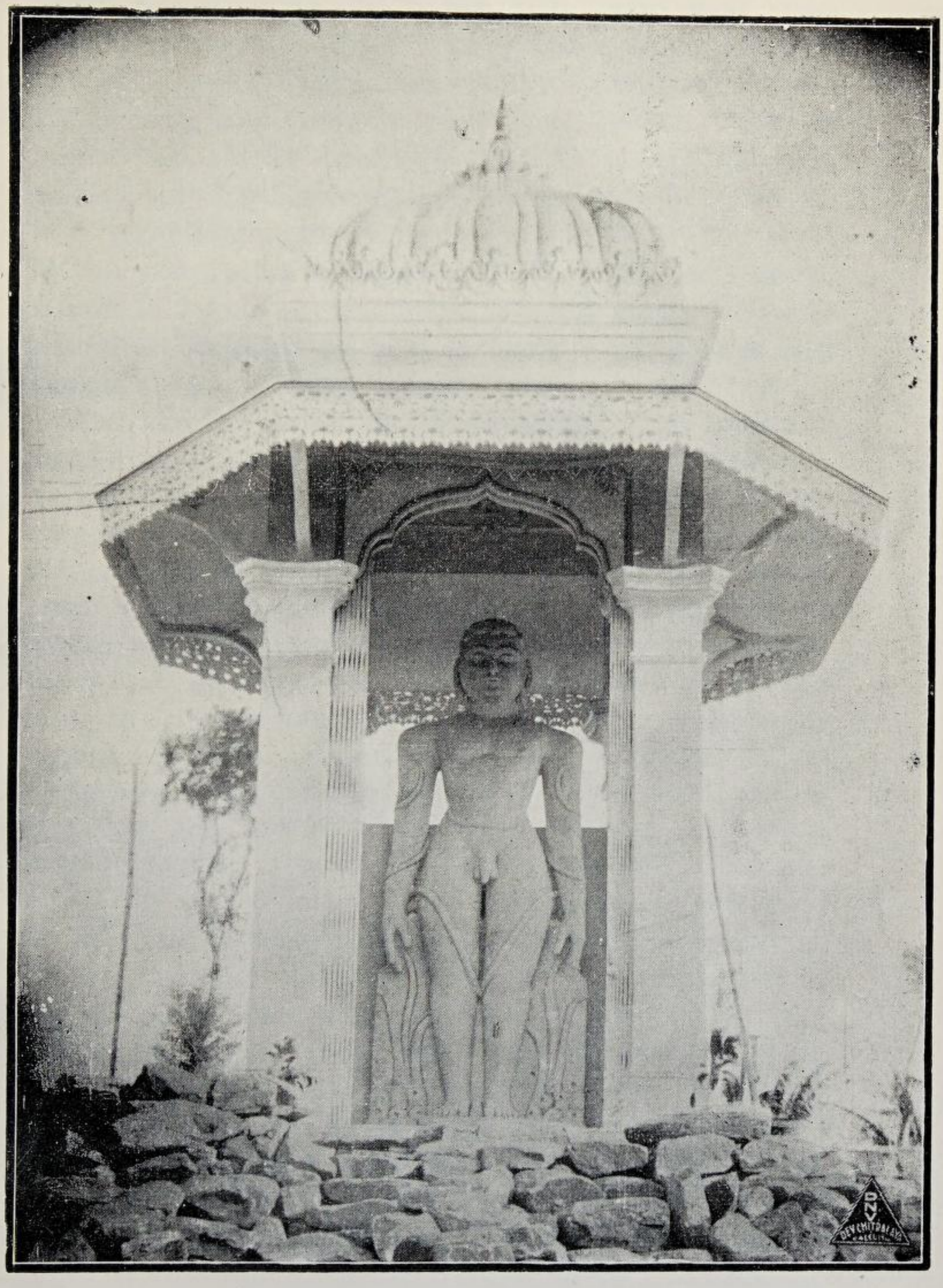
CHAPTER X.

JAIN ANTIQUITIES IN SHAHABAD

The district of Shahabad has a number of ancient Jain antiquities. This is also a district where old Jain tradition has been kept up by the building of a few modern Jain shrines and the establishment of some important institutions for spreading Jain culture. Although the Jains are numerically a very small percentage of the population in the district and are mostly confined to the towns of Arrah, the district headquarters of Shahabad, and Dalmianagar, a growing place of commercial importance, the Jains have directly influenced the cultural activities of the district. The premier Degree College of Arrah, the district headquarters, the college at Sasaram, a subdivisional headquarters in Shahabad district and a number of libraries owe their existence to the munificence of the Jains.

A number of ancient antiquities identified to be of the 6th century A. D. to 9th century A. D. have been excavated from Chausa in Buxar subdivision. These antiquities include about 20 images of Jain Tirthankars, Nemi Nath, Rishava Nath and others and a *Dharma Chakra*. These relics are now preserved in the Museum in Patna. The find of these relics definitely indicates that the district of Shahabad was important from Jain point of view in the 6th Century A. D. It may be mentioned here that *Dharma Chakras* have so far been found only in such places where Jainism had its stronghold. They are rare finds.

Masarh, a village six miles west of Arrah, is also another place where some ancient Jain antiquities have been found. This place was visited by Hiuen-Tsiang who has referred to



Modern image of Sri Bahubaliji in Arrah, Shahabad.

[Courtesy—S. K. Jain.

the place as Mahasolo and mentions in his account that he found there a temple of Parsva Nath with eight Jain images and each of these images, excepting one, had an inscription. The temple and the relics seen by Hiuen-Tsiang have now disappeared. Some Rathor Jains of Marwar had settled at Masarh in the 14th Century A.D. and an inscribed Jain image bearing the date of 1386 could be seen at Masarh. There is also another Paras Nath Mandir constructed by Shankarlal of Arrah in Vikram Samvat 1819 with an inscription that the image of Paras Nath was dedicated by him during the English rule over *Karusha Desa.*

The town of Arrah, the headquarters of the district of Shahabad, has a number of Jain temples some of which are old and some are modern. At Dhanpura, a suburb of Arrah town there are several shrines of Jains. In all there are 44 Jain temples in Arrah and its suburbs and one in Dalmia Nagar. Some of these recent temples are fine specimens of modern art. Usually sculptors from Jaipur had been brought to construct these temples. In Shri Samaveda Sikhar Mandir in Arrah Sri Hara Prasad Das Jain has set up in marble the famous places like Parasnath Hill and the images of 24 *Tirthankars.* The expert Jaipur sculptors have been able to give a very good account of themselves and have produced a poem in marble. There is also the fine specimen of modern Jaipur art in the image of Sri Bahubali on the grounds of Sri Jain Vala Visrama at Dhanpura. This is a copy of the famous image of Bahubali Swami in Shrawan Bela Gola in Mysore State. This statue in Arrah is 15 feet high and weighs 250 maunds. It has been located in a temple with big domes and in the midst of a beautiful garden. The Jaipur sculptors have shown an exquisite piece of workmanship. It was a strenuous task to transport this image from distant Jaipur and to fix it up in the compound of Sri Jain Bala Visrama in Arrah without even a crack to the fine figure.

Had there been any damage to the figure, it could not have been dedicated. There is also a remarkable *Manstambha* in the same compund. *Manstambhas* are rare in Bihar.

Among the other modern Jain temples mention may be made of the Jala Mandir, Nandiswar Dwip Mandir, Sahasrakuta Chaityalaya, Sri Adinath Mandir, Panchayati Jain Mandir and Chaubisi Jain Mandir. The Jala Mandir has been built with Pawapuri as the model. In Nandiswar Dwip Mandir there are 52 small Chaityalayas. In Sahasrakuta Chaityalaya within the Adinath temple in Dhanpura 1,000 Jain Arhat images stand carved. The execution is delicate and inspiring. In Panchayati Jain Mandir one will find 1,000 Jain images executed on one stone piece. At Chaubisi Jain Mandir there are all the 24 images of *Tirthankars* of similar colour as mentioned in *Jain Agam.*

Out of the several Jain cultural institutions in Arrah town a brief mention may be made of two of them, namely, Shri Jain Siddhanta Bhawan and Sri Jain Bala Visrama.

The Jain Siddhanta Bhawan was established by the late Sri Deva Kumarji in 1905. Sri Deva Kumar had a passion for collecting old manuscripts, paintings and other Jain relics, which were fast decaying or being acquired by the Europeans. In his wide tours throughout India he went on collecting old manuscripts, palm-leaf *Pothis* (manuscripts), paintings, etc. and spent a fortune over it. The superb collection is now housed in a costly building in the heart of the town and it is a standing monument to the great service done by the founder to the cause of Jainism. The library has now got more than 17,000 books and 8,000 manuscript books of Jain literature. There are 2,500 manuscript books on palm leaves. The collection also includes a number of rare coins, stamps and antique paintings. Some of the manuscripts are extremely rare and very valuable. Scholars from all parts of the world will find the collection a treasure-house of Jain lore. It is managed by Sri Deva Kumar Jain

Trust. The institution also publishes an useful magazine "*The Jain Antiquary*".

Sri Jain Bala Visrama was founded by Sri Chandra Bai Jain in 1921 and is one of the pioneer institutions in India for imparting education to the girls. The girl students are not confined among the Jain community alone. The ideal of education that is imparted combines the best in the East and the West. From here girls appear at the examination of high Sanskrit stages as well as for the university examinations. It is a residential institution but also has a number of girl students from the town of Arrah. This essentially residential school for the girls in a peaceful atmosphere has been unostentatiously spreading the high idealism of Jain creed.

CHAPTER XI

JAIN ANTIQUITIES IN BHAGALPUR

The ancient Anga Desha comprises of the present districts of Bhagalpur and Monghyr. Anga Desha, along with Magadha and Kasi-Kosala, were the areas particularly visited by Mahavira. According to the list in the Kalpa Sutra Mahavira had passed three rainy seasons at Champa, which was the capital of Anga. During Mahavira's time Bimbisara conquered Anga and annexed it to Magadha. The capital Champa is identified with the two villages of Champanagar and Champapur near Bhagalpur, the headquarters town of the district. Even a casual visit to the area replete with mounds and high earthen walls will suggest that this riverine area is ancient.

Dr. Bimla Churn Law in his book "Mahavira : His Life and Teachings" (Luzac & Co., 1937) observes :

> "The people of Anga-Magadha were equally proud to think that their country was hallowed by the presence of so great a teacher and guide as Mahavira. According to the Uttaradhyana-Sutra, King Srenika Bimbisara of Magadha paid the following glowing tribute to Mahavira when he met him at Rajagrha : 'You have made the best use of human birth, you have made a true Jina,.....you are a protector (of mankind at large) and of your relations, for you have entered the path of the best Jinas.' Even we are told that forthwith the king, together with his wives, servants, and relations, became a staunch believer in the law, with a pure mind."

Mandar Hill in Bhagalpur district is one of the sacred places for the Jains and is now connected by a branch railway line from Bhagalpur. Mandar Hill was the place where the twelfth *Tirthankar*, Basu Pujyanath attained his *Nirvana*. The top of the Mandar Hill is held in great veneration by the Jains.

Regarding the relics of Mandar Hill Beglar mentions in the Archaeological Survey of India, Vol. VIII: "The structure belongs to Srawakas or Jains and one of the rooms contain a *Charan*". Beglar had also found other Jain relics on the top of the hill.

Karna Garh Hill near Bhagalpur has also several ancient Jain relics. The story is that the Prince Karan of Champa had embraced Jainism and helped in the propagation of the Faith. In the list of the ancient monuments of Bengal (1895) there is mention of a Jain Vihara towards the north of the ancient fort. This area if explored may lead to possible discoveries of many other Jain relics.

CHAPTER XII

JAIN ANTIQUITIES IN PATNA

The Gangetic kingdoms were the venue where Jainism was born and had spread. Patna was the capital for long of the Magadha kindgom and had a great importance. There is no wonder therefore that the district of Patna should be intimately connected with Jainism. As mentioned before Mahavira Vardhamana the last *Tirthankar* spent 30 years as a missionary (in North and South Bihar) spreading the creed of Jainism. His tours frequently covered places in Patna district. He obtained *Nirvana* about the year 490 B. C. at Pawapuri a village in Bihar Subdivision of Patna district. Mahavira after he attained spiritual knowledge (*Kaivalya gyan*) had claimed the title of Jina.

Patna figures very prominently in Jain literature. During the time of Mahavira Vardhaman, Magadha was the centre of Jain religion and the influence of Magadha spread over Anga, Banga, Kalinga and part of Karu Kosala country. Patna was also the scene of activities of great Jain scholars like Bhadra-bahu, Sthulabhadra, Yashobhadra, Sudharman, Gautam Gandhara, Sudharma Swami and Umaswati. There are a number of ancient literature in Jain Siddhanta Bhawan of Arrah, which have extensive references to Pataliputra. Some of these ancient literature were copied out in Patna. Among the Digambar Munis the followers of Pancha-stupanvaya were famous and they had originated from Patna. Sri Jinasenacharya, author of the Mahapurana which has sixty thousand *Slokas*, was born in Patna and belonged to this line.

It is rather peculiar that there is no reference to either the

Seated Digambar Jain image in one of the old Jain temples at Rajgir, Patna

[Courtesy and Copyright – Dept. of Archaeology, Govt. of India.

rise of Buddhism or Jainism in the account of Megasthenes who was sent as the envoy to the Court of Chandra Gupta by Seleucus after the conclusion of peace in 303 B. C. But although Megasthenes is silent regarding the spread of Jainism there are other sources showing the spread of Jainism at this time.

According to strongly held Jain tradition Chandra Gupta Maurya had become a Jain monk on abdicating the throne. There can, however, be no doubt that at this period Jainism had an accession of strength due to royal patronage. During the reign of Chandra Gupta, about 310 B.C., there was a very severe famine in Magadha which is said to have lasted for twelve long years. Bhadrabahu, the head of the still undivided Jain community because of this famine had gone over to the south of India and colonised the Canarese country. Bhadrabahu had insisted on the retention of the rule of nudity. Another monk, Sthulabhadra was left behind in Magadha and became the head of the Jain community. Just as the Buddhists had convened a Great Assembly of their co-religionists there was a great Council of the Jains assembled at Pataliputra towards the end of the period of famine. This great Council collected the Jain sacred books which consisted of twelve *Angas*. Sthulabhadra allowed his followers to wear white garments. This led to the apparent schism between the Swetambars and the Digambars.

As shown elsewhere Magadha was the area where Jainism had struck roots partly due to royal patronage and partly due to the human appeal to bring about a casteless and classless society. Ganges valley had always remained the stronghold of the Jains. The political changes affected Jainism very little in this area.

In Patna there are two very sacred Jain shrines which are places of pilgrimage. Every year thousands of Jain pilgrims visit the two shrines.

Regarding these two temples the following is the description in the Patna District Gazetteer (1924) :—"At Patna there are two temples in the quarter known as Kamaldah near the railway station*. One, built on a big mound of brick ruins, bears an inscription stating that in 1848 (Samvat) the congregation dwelling at Pataliputra began the building of the temple of the illustrious Sthulabhadra. This saint was the patriarch of the early Jain church in the first part of the third century B. C., at the time when the canon of the Swetambar sect was collected by the Council of Pataliputra. According to local tradition, he died at this spot, which is now a favourite place of pilgrimage amongst the Jains. In the lower temple is a shrine dedicated to Sudarsan, where the attendant priest paints every morning a fresh footprint in saffron on a block of stone, and near the door is a *pinda* or food offering to the fierce deity, Bhairab". According to tradition Sudarsan obtained *Nirvana* at the temple of Bhairab in Patna City.

In Patna City there is a famous well known as "Agam Kuan". The meaning of the word "Agam" is unfathomable and the origin of the well is also mysterious. This big well is situated to the south-west of Gulzarbagh railway station and by the side of the new bye-pass road to Patna. Yuan Chwang, it is believed, identified this well with Asoka's hell which is said to have contained cauldrons of boiling water. Colonel Waddell is responsible for a story that a Jain priest, Sudarsan, was flung into the furnace by the order of the King of Pataliputra, but the Jain priest remained unscalded. The story is that the King on being convinced of the Jain Muni's spiritual power, released him at once and settled him in the vicinity of the well. The Jain Seth, Sudarsan, is supposed to have been born at Champa Nagari, but he obtained his *Nirvana* in Patna. The Nirvana Temple of

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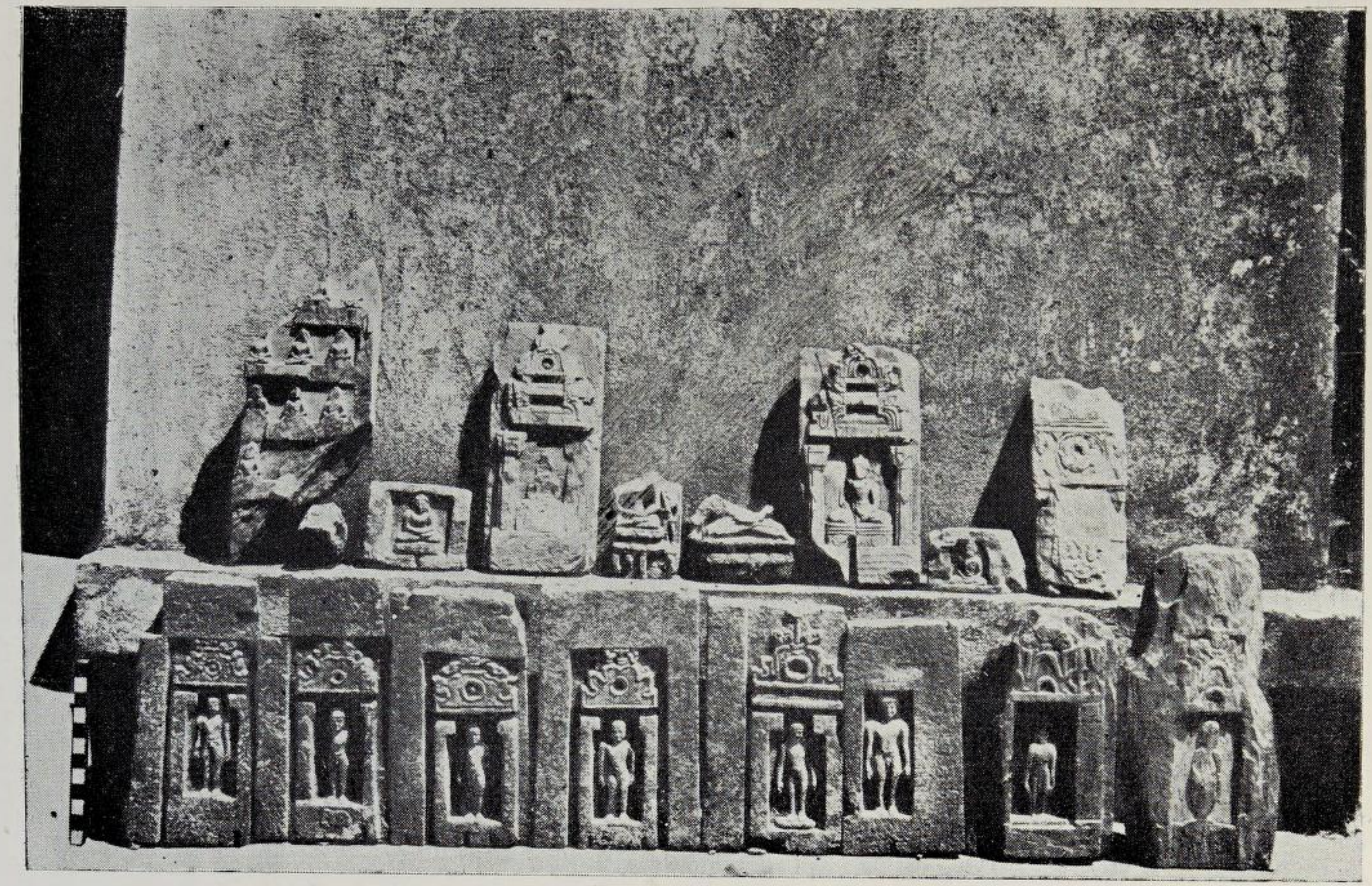
*This refers to Gulzarbagh railway station in between Patna City and Patna Junction railway stations (P. C. Roy Choudhury)



Carved Panels with Digambar Jain images and other antiquities from the old Jain Temple on the Vaibhara Hill, Rajgir, Patna Distrlct

[Courtesy and Copyright—Dept. of Archaeology, Govt. of India.

Sudarsan by the side of Agam Kuan is a sacred place for the Jains.

Pawapuri which appears to be a corruption of Apapapuri, the town without any sins, is a great place of pilgrimage for the Jains throughout India. It is a village in Biharsharif subdivision nine miles south of Bihar town. It is also within a mile of the main road from Patna to Ranchi.

J. D. Beglar in his report of tour through Bengal Provinces (Vol. VIII, Archaeological Survey of India) has the following description of Pawapuri :—

> "Pawapuri is a small village close to and about 3 miles north of Giriyak, and is a great place of pilgrimage for the Jains, who have here two temples, one in the middle of the tank and connected with the land by a long causeway, the other in the village. Both of these are of very recent date ; the one in the village appears, however, to stand on the site of an old temple. When I first saw it, it had not been quite finished, but it has since been completed. The statues may be ancient. There certainly are some ancient statues here, and I saw several about the temple in the village. They were slightly defective and consequently not worshipped ; but I was not allowed to see the ones that are worshipped (Captain Kittoe has noticed this place in Journal, Asiatic Society, Bengal, for 1847, p. 955). This is said to have been the place where Mahavira died. On the banks of the tank in which stands the temple is a round *chabutra* with smaller *chaubutras* rising up in steps in its centre ; a pillar occupies the centre of the whole. I could not ascertain what it was meant to represent, and I was not allowed to go up and see for myself. In the map which accompanied Mr. Broadley's paper in the journal, Asiatic Society, for 1872, Pawapuri is wrongly placed to the west of

the road from Giriyak to Bihar ; it is just to the east of the road."

The following description of Pawapuri appears in the District Gazetteer of Patna (1924) :—

"Pawapuri is a sacred place to the Jains, as it was here that Mahavir, the founder* of their religion, died; according to another account, he died on Vipulgiri hill at Rajgir, and his body was brought here to be burned. The village is situated a short distance to the north of a great lake in the midst of which stands the holy temple of Jal-Mandir. The lake is a little more than one-quarter of a mile on each side ; and there is a bridge on the north side leading to the temple in the middle of an island 104 feet square. The temple is of dazzling whiteness outside, and dismal darkness inside, and is only entered through a low door which forces the visitor to stoop. To the north of the lake there is an old temple called Thal-Mandir, which according to the priests, is built on the spot where Mahavir died, the Jal-Mandir being the place of his cremation. The lake did not then exist; but such count-less crowds of people came to attend the ceremony of burning the body, that the mere act of each taking up a pinch of dust to make the usual *tika* or mark on the forehead is believed to have created a great hollow which now forms the lake.

Between Thal-Mandir and the lake there is a curious circular mound which rises by four successive broad steps or stages, up to a platform 32 ft. in diameter. On this there is a small round terrace

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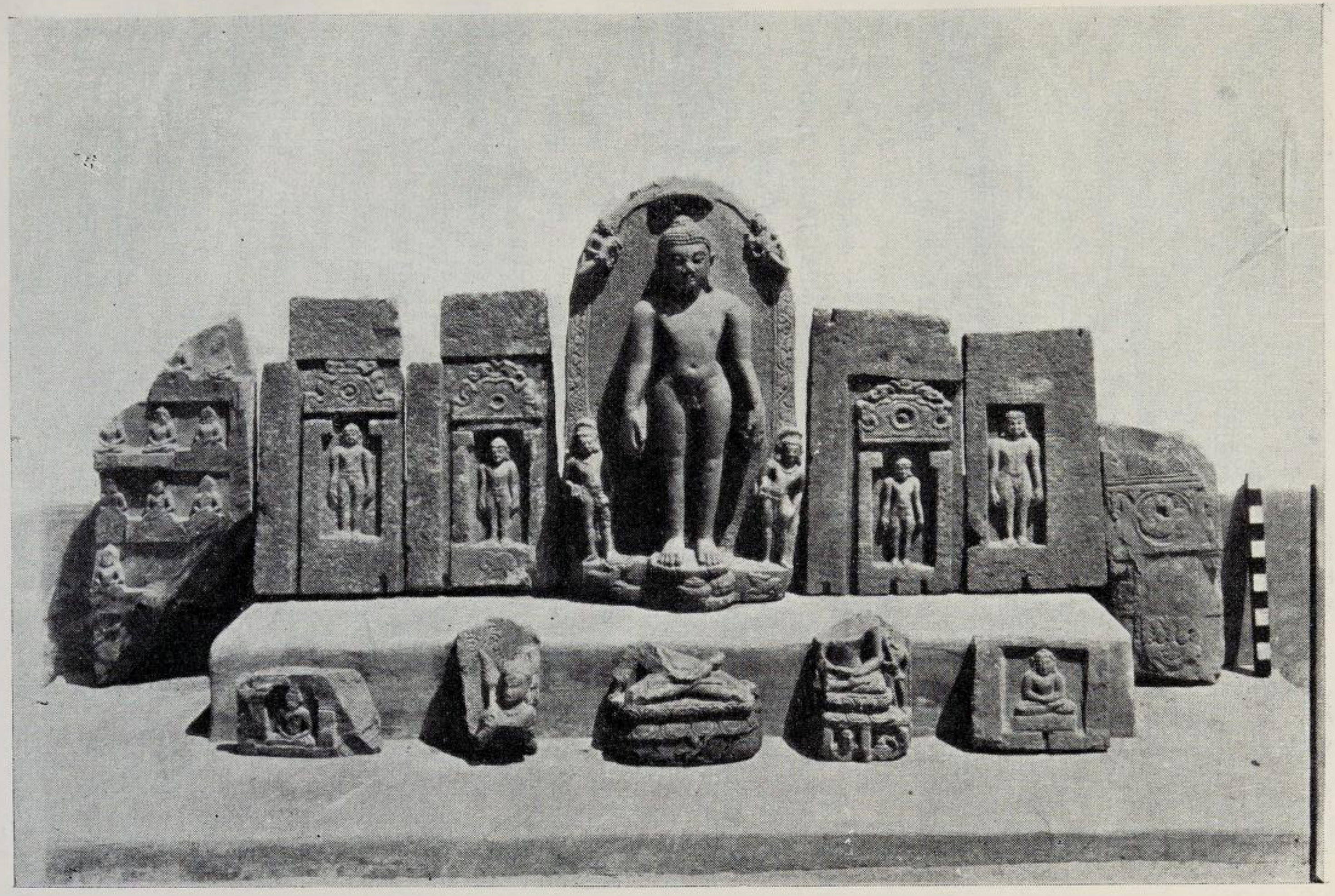
*It is a very common mistake to describe Mahavira as the founder of Jainism. Jainism was there from long before. Mahavira was the last or the 24th *Tirthankar* and not the founder (P. C. Roy Choudhury).



Carved stone panels with standing Digambar images and one standing Digambar Jain image with two attendants and other antiquities recovered from the old Jain temple at Rajgir, District Patna

[Courtesy and Copyright—Dept. of Archaeology, Government of India.

8 ft. in diameter, surmounted by a miniature temple only 3 ft. 4 inches in diameter containing the footprints of Mahavir. The whole work is called Samo-saran, and is said to be the place where Mahavir sat to teach his disciples, who were arranged in concentric circles around him. As usual at all Jain places, where no living thing is killed there are numerous snakes all about the lake. The fish may eat each other, but they are not molested by man, and when they die, their bodies are carefully brought ashore and buried".

Pawapuri is now well connected with an all-weather road from Patna or Gaya. It is near Bakhtiarpur station on the Eastern Railway. There have been some additions to the structures mentioned before. The place is well noted for its scenic beauty and particularly when the lotus flowers in the ponds are in full bloom. There is, however, no modern Inspection or Rest Bungalow near Pawapuri. Temporary accommodation in the adjoining Dharmashala is available.

Rajgir in Patna district is another great sacred place for the Jains. Rajgir is a village in the Bihar subdivision about 14 miles south-west of the town of Bihar and is the terminus of the Light Railway from Bakhtiarpur. There is a first class metalled road (64 miles) now from Patna to Rajgir and several buses ply on this road. Rajgir is rapidly growing into .a township and there are Circuit House, Inspection Bungalows, Dormitories, Dharmashalas and private buildings available for the stay of the pilgrims and tourists. Rajgir is a great confluence of both Buddhism and Jainism. It has got a number of hot springs in the adjoining hills the water of which has got Spa value. There are now good arrangements for bathing in the hot springs. The place has got electricity. Hotel accommodation of ordinary standard is also available. It has a Dispensary, Post, Telegraph and Telephone office.

Rajgir is likely to see more development in the near future to make it an attractive tourist centre.

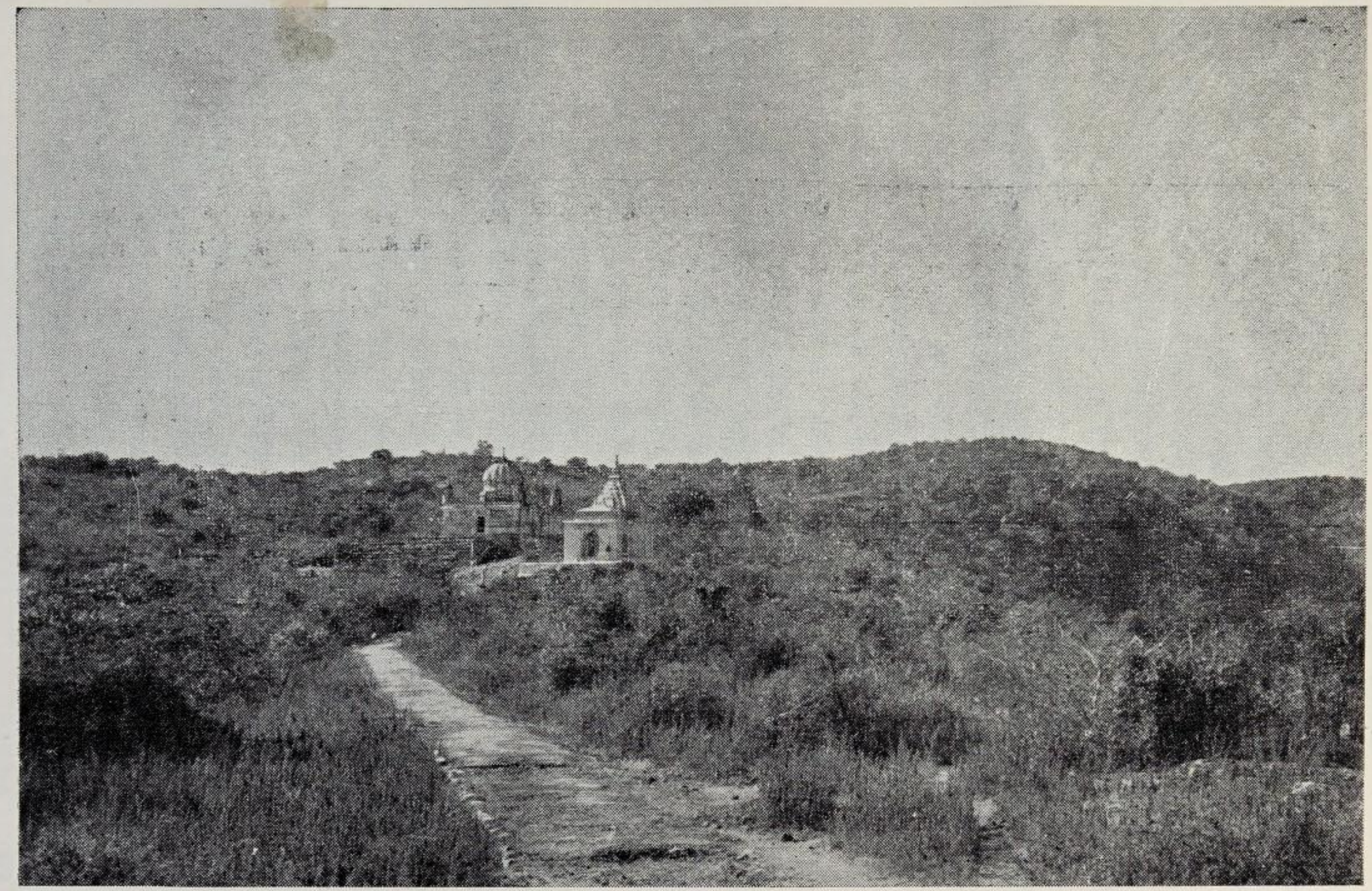
After the death of Buddha (nearabout 487 B. C.) the first great Buddhist Council was held in the Sattapanni cave at Rajgir to fix the main principles of Buddhist faith.

The Sattapanni hall has been identified by General Cunningham with the Sonbhandar Cave. This cave is in the southern scrap of the Vaibhara Hill, about a mile from the Pippala stone-house. It measures 34 ft. × 7 ft. and contains a door-way and a window 6 ft. 6 inches × 3 ft. 4 inches and 3 ft. × 2 ft. 6 inches respectively.

The identification of General Cunningham was open to criticism. All the old authorities agree that the Sattapanni hall was situated on the northern face of the hill. Beglar differed from Cunningham and identified this and the neighbouring caves with the caves of Buddha and Ananda. There is an inscription and in the light of the inscription both the theories may be dismissed for the excavation of the cave is ascribed to one Muni Vaira Deva, who enshrined in it the images of the Arhats or Jain Tirthankars. The Jain epithet "Muni" as against the Buddhist "Bhikshu" is significant and the cave, it appears, was a Jain sanctuary. There is also a very faint outline of the lower half of a small male figure in nudity close to the inscription and that also suggests close association with Jainism.

By the right side of the doorway leading to the cave is a Sanskrit inscription of two lines in the Upajati metre in characters of the 3rd or 4th century A. D. The meaning of the lines will be that Muni Vaira Deva had set up the two caves worthy of ascetics and placed the images of Arhats in them.

Incidentally it may be mentioned here that the question of location of Sattapanni cave which was taken up by General Cunningham and Beglar was studied by Dr. Stein in 1899. The caves which Dr. Stein fixed upon as the traditional site



Jain Temples on Vaibhara Hill, Rajgir, Patna

[Courtesy—K. P. Jain.

of the Sattpanni Cave are situated in the rocky scrap of Vaibhara Hill just below the Jain temple of Adinath.

In the Buddhist scriptures there are ample references to Mahavira proving the historicity of his activities. It is an established fact that Mahavira had visited Rajagriha several times and had preached his creed. It may be recalled that one of the *Tirthankars*, Muni Subratnath, was born at Rajgir. It may also be mentioned that the Chinese traveller Hiuen Tsiang, who visited India in the 7th century A. D. noticed *Nirgranthis* (free from fetters) on the Vaibhara Hill.

Another spot sacred to the Jains in Rajgir is the Maniyar Math. The name of Maniyar Math was originally applied to a small Jain shrine built in 1780 on the top of an artificial brick mound, 19 ft. 8 inches in height, near the centre of the Hill in the enclosed plan of old Rajagriha. In 1851-62 General Cunningham without destroying the Math at the top, went down to a depth of 21½ feet in the well and recovered 3 small figures 19 feet from the surface. One of the figures was a naked standing figure with a seven-headed serpent hood, which looks like that of Parasnath.

The District Gazetteer of Patna has the following description of Maniyar Math :—"To the south-west of the modern village is a hollow mound which probably marks the site of a Stupa, 60 feet high, built by Asoka. In the centre of the valley between the five hills was a brick mound, nearly 20 feet high, on the top of which was a diminutive Jain temple called Maniyar Math, built in 1780.

The excavations carried out by Dr. Block in 1908-09 disclosed a brick structure, which Sir John Marshall is inclined to consider as a colossal *linga*, round the base were ten stucco images arranged in reaches divided by pilasters, which Dr. Block assigned to the early Gupta period. These images were in excellent preservation when first un-earthed but have now almost entirely disintegrated. In addition to Siva and Ganesa, Banasura and a linga, there were six nagis,

which Dr. Block supposed to be serpent deities worshipped on the surrounding hills".

From Maniyar Math have also been found broken jars and other pieces of earthen-ware with imprints of snake. There could be no doubt that the relics are Jain in character.

There is a very ancient image of Sri Parsvanatha in a cave on the Udaigiri hill at Rajagriha. Regarding this image Mr. Sarabhai N. Nawab in his "Jain Tirthas in India and Their Architecture" remarks :—

"Its placid facial expression, the expanded serpentine hoods behind it, its lotus seat and the wonderful and artistically arranged coils of the snake below the lotus seat create admiration in the minds of the visitors for the forceful inspiration of the master artists of those days. Very rare are such sculptures saved from the devastation of time. Both the images are without *lanchhanas* or emblems."

This image is a very fine specimen of art. There are seven snakes with their hoods spread at the back of the head of the image. The eyes, ears, nose and the lips are very finely executed. The bend of the hands joined together and at ease on the feet *padmasana* and the finely chiselled body are remarkable specimens of ancient sculpture.

Regarding the Jain temples at Rajgir the following description is quoted from the District Gazetteer of Patna (1924) :—"At present Rajgir is a *tirtha* or sacred place of the Jains, who come there in great numbers from dlfferent parts of India to visit the shrines on the tops of the five hills ; on Baibhar Hill alone there are five Jain temples besides the ruins of an old Saiva shrine. The temples are all of recent date and generally contain a stone with the footprints of some Jain Tirthankar. Older shrines of the middle ages, with numerous Jain images, are also found but they are no longer used for worship. Rajgir is also a place of pilgrimage among Hindus of all classes. This sanctity is due to the numerous hot springs here, which are

A General View of Rajgir Hills, Patna with Jain Temples at the Top

[Courtesy—K. P. Jain.

worshipped as manifestations of the divine power. These springs are on both banks of the Saraswati rivulet, seven at the foot of Baibhar Hill, and six at the foot of Vipulagiri. The names of the former group are Ganga Jamuna, Anant Rikhi, Sapta Rikhi, Byas Kund, Markand Kund, Brahma Kund and Langat Kund. They are surrounded by sacred buildings, and on some days from eight to ten thousand persons will collect to bathe here. The six springs at the bottom of Vipulgiri are called Sita Kund, Suraj Kund, Ganesh Kund, Chandrama Kund, Ram Kund, and Sringi Rikhi Kund. The spring last mentioned, which is about a quarter of a mile east from the others, has been appropriated by the Muhammadans and is called by them Makhdum Kund, after Makhdum Shah Sheikh Sharif-ud-din Ahmad, a saint who lived at Rajgir and fasted there in a stone cell for forty days. A triennial fair, lasting a month, attracts many thousands of pilgrims to the springs". This description still stands good. Although there are recent measures for the preservation of the pools and other amenities there has been no further excavation in the recent past leading to discoveries of relics.

Rajgir is also the place where three of the Jain Munis namely Gautam Gandhar, Sudharma Swami and Jambu Swami had obtained their *Nirvan*. It is said that for sixtytwo years these three Munis, who had attained *Kaivalya Jnan*, had spread the creed of Jainism. It may also be noted here that Bihar is the province where these three Munis were born.

The scenic beauty of Rajgir with the hills, jungles and the hot-springs apart from the sanctity with which the Buddhists and the Jains venerate the place mark it out as a place with a great future if properly developed. Many of the Jain relics found in Rajgir have been preserved in the Museum at Nalanda which is seven miles away from Rajgir. Rajgir is now also well connected with Gaya by an all-weather road.

CHAPTER XIII

JAIN ANTIQUITIES IN MUZAFFARPUR

In his journeys for the propagation of Jainism Mahavira had visited Vaisali. Vaisali is in Hajipur subdivision of Muzaffarpur district. It is connected by road either from Hajipur or Muzaffarpur. Vaisali is mentioned in the Ramayana. It is stated that the Ikshvaku Queen Alambusha had a son Visala who founded the city named Visalapuri. One of the descendants of Visala was Sumati who who was a host of Sri Ramchandra. King Visala is also mentioned in some of the Puranas.

Vaisali was already a prosperous place when Vardhamana Mahavira, the 24th of the Jain *Tirthankars*, had visited the place. According to some Vaisali is the birth place of Mahavira.

This theory is not accepted by a large section of the Digambars being against Digambara Jain Siddhanta. It is also not accepted by all the Swetambars. It is a controversial matter at the best. For our purposes it will be useless to enter into an academic discussion if the theory of Vaisali being Mahavira's birth place is correct or not.

Regarding the historicity of the place Dr. Radha Kumud Mookerji in his article "Vaisali in Indian History and Culture"* mentions :—"Vaisali was then at the height of its prosperity with its three districts containing, according to the Tibetan tradition, houses numbering 7000, 14000 and 21000 respectively, and, according to a Jataka, was encompassed by three walls with their separate gates and watch-towers. According to the Mahavastu, the citizens of Vaisali were

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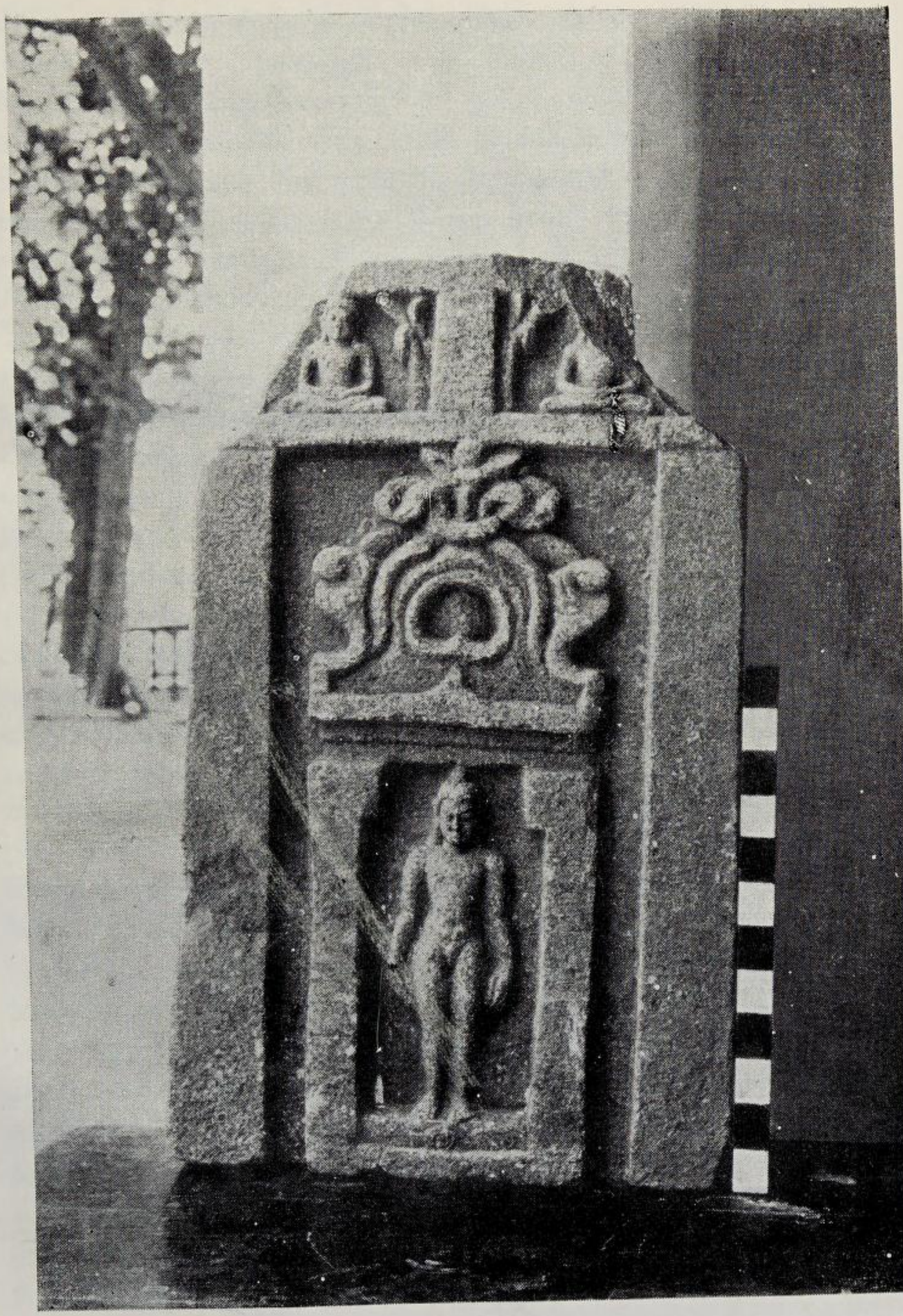
* "Homage to Vaisali", Vaisali Sangha, Vaisali, Muzaffarpur.



Stone slab with a Digambar Jain image with two seated Jain figures by the side of trees on the top at Rajgir, Patna

[Courtesy and Copyright—Dept. of Archaeology, Govt. of India.

distinguished as Adhantara-Vaisalikas, the cockneys of the city, and Babira Vaisalikas, the citizens of Greater-Vaisali outside the Metropolis and their total number was "twice 84000" i.e. 1,68,000. The early Buddhist work Mahavagga describes Vaisali as "an opulent, prosperous and populous town, with 7707 storeyed-buildings, 7707 *Aramas* and 7707 lotus-ponds," with its Rajas or chiefs also numbering 7707. It will not be quite fair to assume that this description of the city contained in canonical Buddhist texts is imaginary or fictitious. Each of these chiefs decorated the capital with a variety of structures, houses and places, chaityas and viharas. The Buddhist Texts single out eight of its famous chaityas which were (i) Udena to the east of Vaisali, (ii) Gotamaka to the south, (iii) Saptamraka (Sattamba) to the west, (iv) Bahuputra on the north, (v) Chapala, (vi) Kapinahya, (vii) Sarandada and (viii) Markatahrada. The Lichchavis of Vaisali made a gift of all those shrines to the Buddha.

There could be no doubt that the personality and preachings of Mahavira rapidly built up Vaisali as a centre of Jainism and of the spiritual discipline and asceticism upon which it was based. Vaisali thus achieved an early reputation in the religious world of India for its teachers devoted to the practice of uttermost penance and austerity of which Mahavira stood out as the most prominent example."

Vaisali has recently been selected as the site for the building up of an Institution for the study of Jainology. There has not been any prolonged excavation in the recognised archaeological site at Vaisali. Excavations and explorations may yet lead to finds establishing Vaisali as a centre of Jainism.

Regarding the antiquities found in the excavations which are preserved at the Patna Museum, Mr. S. A. Shere, Curator, Patna Museum writes in "Homage to Vaisali" as follows :—

"Excavations were carried out at the site of the Lichchavi capital Vaisali (Basarh) by Dr. Bloch in the year 1903 and

the work was continued by Dr. Spooner in 1912 who like Dr. Bloch brought to light a large numer of terracotta figurines, pieces of pottery and inscribed seals, among which one clay seal is ascribed to the Mauryan Period.

The number of vessels and potsherds unearthed at Vaisali is very large. They are mostly of the same type as recovered from Pataliputra and modern Patna. Overlaps of pottery types from one stratum to another enable us to suggest continuous occupation of the place of excavation for many centuries.

This theory holds good in the case of Vaisali as well where overlapping of pottery types is a common feature. There each stratum produced varieties of potsherds and vessels besides other minor antiquities. The vessels found at Vaisali are mostly red wares with red slip. Fragments having leaf design showing admixture of mica flakes and decorated with "rain drop" pattern are interesting specimens of this collection. The use of mica in earthern wares to impart lustrous surface may be common in those days as articles found in Pataliputra or Patna also show the same characteristic. Some of the fragments have been found to be ornamented and decorated in high relief. There are specimens which are decorated with incised lines and geometrical design. There are also some yellow, green, brown, grey and black polished potsherds such as the beautiful fragment of glazed dish the upper surface of which shows pattern of radiating rays with border. Its colour is yellow ground with green and brown lines having plain light yellow colour for the outer surface. There are fragments which have blue, black gale. Some of the grave wares have black slip and are highly polished. There are dishes which have a painted base and rim. Some of the types of pottery found in different strata may be briefly mentioned as follows :—

1. Among the wares jar is very common. It has a light body with thin walls and no well designed neck.

2. Bottle necked jar in small sizes.
3. The commonest particular type of bowl is of small dimension with a flat base and inturned rims.
4. Cooking pans with small lug-ears on their rims.
5. Lamp with lip and high central projection.
6. Perforated lid with figure of peacock.
7. Dish having round bottom and broad flat edge and with circular projection in centre.
8. The commonest type of cup has a flat base, gradually increasing upwards in various dimensions to an inturned rim.
9. Sorahi (vessel for water).

It is interesting to record that Dr. Bloch found over 700 clay sealings and something like 1100 seal impressions of approximately 120 varieties which were mostly of unbaked clay and went back to the Imperial Gupta Kings (4th and 5th centuries A. D.). The scripts on the seals are of the Gupta type, but the emblems on them have no Buddhist symbols. The most numerous of the seals refer to officials, guilds, corporations, temples and private individuals. The seals exhibited at the Patna Museum will show from the grooves on their back that they were perhaps meant to be attached to letters or documents."

There is no doubt that the creed of Jainism had a lot of influence in the area at the period to which the relics belong. An ancient Jain image was found in the recent excavation.

GLOSSARY

Agam	.. ..	sacred books.
Antarala	.. ..	vestibule, a chamber in front of a shrine.
Architrave	..	the beam or lowest divison which extends from column to column.
Asana	.. ..	different Yogic poses like Khadgasan, Padmasan, etc.
Brahmachari	..	a man leading the life of complete celibacy.
Chaitya	.. ..	a sanctuary, a temple.
Chaumukh	..	four images faced back to back, with the four faces looking towards the four cardinal points.
Chobutra	.. ..	a quadrangular raised platform in or outside a building.
Chunam	.. ..	lime.
Dandies	.. ..	reclining chairs or small cots.
Dharmachakra	..	wheel of the law or religion.
Dharmashala	..	a hostel where one can stay free for some days.
Dvarpala	.. ..	porter.
Karma	.. ..	law of cause and effect.
Mahabharata	..	the great Sanskrit Epic.
Mahajans	..	money-lenders or rich persons who loan cash or kind on interest.
Mahayana	..	the Great Vehicle, later phase of Buddhist religion.
Manstambha	..	a pillar usually fixed in front of a temple.
Mukti	.. ..	absolute salvation.
Muni	.. ..	a saint, a very learned man.

Nirjara	.. ..	a state of beatitude where there are no ills.
Nirvana	.. ..	ascension.
Padmasana	..	a yogic pose of sitting.
Parganaits	..	village headmen among the Santhals who have got certain customary rights and privileges.
Pothis	.. ..	books, manuscripts usually on palm-leaves or birch-leaves or ancient paper.
Sanctum	.. ..	the inner sanctuary of a temple usually taken as the holiest spot in it.
Sindur	.. ..	vermillion, red-lead powder which is usually used in anointing images of deities.
Sloka on page II	..	"Assuredly, the non-appearance of attachment and other passions is *Ahimsa*, and their appearance is *Himsa*. This is the summary of Jain scripture."
Tirthankar	..	a Jain religious reformer.
Vihara	.. ..	a monastery.

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